OF THE VVOOD CALLED GVAIACVM, THAT HEALETH THE FRENCHE POCKES, AND also helpeth the goute in the feete, the stoone, the palsey, lepree, dropsy, fallynge euyll, and other dyseases.

¶Londini in ædibus Thomæ Berthelети typis impressi. Cum priuilegio ad imprimendum solum.

ANNO. M. D. XXXIX.

MVSEVM
BRITAN
NICVM

The Preface.

¶ The preface of Thomas Paynell chanon of Warten abbey, translatour of this boke.

NOt longe agoo after I had translated into our englysshe tonge the boke called Regimen sanitatis Salerni, I happed being at London to talke with the printer, and to enquire of hym, what he thought, & howe he lyked the same boke: and he answered, that in his mynde, it was a boke moche necessary and very profitable for them that take good hede to the holsome teachynges, and warely folowed the same. And this moche farther he added therto, that so farre forthe as euer he coulde here, it is of euerye man very well accepted and allowed. And I sayde, I pray god it may do good, and that is all that I desyre. And thus in talkynge of one boke and of an other, he came forthe and sayde: that yf I wolde take so moche peyne as to translate into Englysshe the booke that is intitled De medicina guaiaci, & morbo gallico, writen by that greate clerke of Almayne Ulrich Hutten knyght, I shulde, sayd

he, doo a very good dede. For seynge hit is sothe, as this great clerk wryteth of this medicine Guaiacum (for he hym selfe hathe had the very experience thereof) howe nedefulle and howe benefyciall to the common wealthe were it? For almoste into euery parte of this Realme, this moste foule and peynfulle dysease is crepte, and many soore infected therwith. Whan he hadde sayde thus his fantasye, and that I hadde bethoughte me, and well aduysed his wordes, I aunswered: If I thoughte it wolde doo good, I wolde take the peyne with all my verye harte, and hit were moche greatter, and yet (sayde I) I feare me, it be as moche or more than I am able to accomplysshe. For I doubte, whether I may come to the clere vnderstandyng therof or not: It is in erneste a matter straunge ynough to translate, not oonely for the names of herbes, and other dyuers thynges therin conteyned, but also for the phrase and eloquente style. But what soo euer aunswere I made hym, I fynallye determyned to translate the sayde boke as I haue doone in dede, not so well I am sure, so playnely and so exquisytely as many other coude, yf they wolde vouchesafe to take the peyne: but yet I truste I haue not moche erred frome the true meanynge

nynge of the authoure. And I saye not the contrary, but some wordes haue I left barely englysshed, and some not at all, but they be suche as are by those names in latyn vsualye knowen to phisitions, without whose counsell (specially those that be approued and knowen to be syngularly lerned in phisycke) I wolde counsell no man to be bolde eyther to practise or receyue any medicine.

¶ At Marten Abbey. Anno domini. 1533.

¶ The Table of this boke.

The begynnyng of the frenche pockes, and why it hath dyuers names. Cap. i. fol. xxi.
¶ The causes of this dysease. Capi ii. fol. 3.
¶ Into what dyseases the frenche pockes are turned. cap. iii. fo. 4.
¶ Howe men at the begynnynge resysted the frenche pockes. cap. iiii. fol. 6.
¶ What helpe the author of this boke vsed in this syckenes. Cap. v. fo. 8.
¶ The description of the wod Guaiacum, & of the syndyng and name therof. ca. vi. fo. 10.

Of

The Table.

¶ Of the ordeynge of Guaiacum in medicyne. Cap. vii. fo. 12.

¶ The maner of curynge with this wodde Guaiacum. cap. viii. fo. 15.

¶ Howe a man must lyue and diete hym selfe in this cure. cap. ix. fo. 19.

¶ That Guaiacum wolle not be myngled with any other thyng. cap. x. fo. 22.

¶ What place the phisitions haue in this cure. Capit. xi. fo. 24.

¶ Whether concernyng this cure there ought any regard to be taken of the age of the sex, or qualitie of the bodyes. cap. xii. fo. 27.

¶ Whether the Vse of this wood be lyke in al places. Cap. xiii. fo. 29.

¶ What time is best to be cured with this medicine. cap. xiiii. fo. 31.

¶ That we muste vtterly forbeare wyne and women in this cure. cap. xv. fo. 35.

¶ That salte muste be eschewed in this cure. Capit. xvi. fo. 37.

¶ Of sklender fedynge and hunger, whiche are necessary in this cure. cap. xvii. fo. 39.

¶ Howe hunger may easyly be suffred. Capit. xviii. fo. 42.

¶ The preyse of temperaunce in the despyte of ryotte. Cap. xix. fo. 43.

¶ Whether a mā may be restored to his helth by

By reason of the diete onely, that is appointed in this disease. cap.xv. fo.55.

¶ How a man ought to order his bely in this cure. Cap.xvi. fo.57.

¶ Howe in this cure one maye be moued to sweate. cap xvii. fo.58.

¶ Howe this medicine shal helpe this disease, and whether it healeth men sodenly or els by leysure. Cap.xviii. fo.59.

¶ What power the wodde Guaiacum is of, and what dyseases hit helpethe besyde the pockes. cap.xviiii. fo.62.

¶ What kynde of dyseases this medycine of Guaiacum hath taken frome the autour of this boke. cap.xv. fo.65.

¶ As touchynge the order of kyuynge after this cure is paste, what he that is healed ought to eschewe and obserue, is shortelye descrined. cap.xvi. fo.68.

¶ Thus endeth the Table.

¶ The begynnynge of the frenche pockes, and why it hath dyuers names. ¶a.i.

IT hathe pleased god, that in our tyme sycknesses shuld aryse, whiche were to our forefathers (as it maye be wel coniectured) vnknowen. In the yere of Christ. 1493. or there about, this foule and most greuous disease began to spredde amonge the people, not in Fraunce, but firste at Naples in the frenchemens hoste, wherof it toke his name (which kept warre vnder the frenche kynge Charles) before hit appered in any other place. By whiche occasion the frenche men puttynge from them this abhorred name, calle it not the freuche pokes, but the euyll of Naples, reckenynge it to their rebuke, if this pestilent disease shulde be named the frenche pockes. Notwithstandyng the consent of all nacions hathe obteyned, and we also in this boke wylle calle it the frenche pockes, n[illegible] for any enuye that we beare to so noble and gentyll a nation, but bycause we fere, that all men shuld not vnderstande, if we gaue it any other name.

¶At the fyrste ryſynge therof ſome menne ſuperſticiouſly named it meuyn ſyckenes, of the name (I knowe nat) of what ſaynt. ſome accompted it to come of Job ſcabbe, whom this ſyckenes (I thynke) hath brought in to the numbre of ſayntes. Some iuged it to be the infirmitie, wherwyth the monke Euager was greued, throughe immoderate colde and eatynge of rawe meates, whan he was in deſerte. And therfore he alſo was ſought from ferre contreyes, with great reſorte of men, offeryng gyftes habundantly at his chappelle, whiche is in Weſtrike. And bycauſe the name of ſaynt Euager was not knowen amonge the common people of Almayne, they called it Fyacres ſickenes for Euagers. Not enquerynge what the lyues of theſe were, but onely beleued that theſe coulde helpe them. Suche opinions hadde the people, and thus they dyde ryſe: There was ymages offered and hanged before ſaynte Roche, and his olde ſores were newe remembred, whiche thinge if it were done of a godly mynde, I do not reproue, but if it were done, that thoſe might get auātage that were the imenters therof, I meruayle that diſceyte ſhulde haue place in ſo great diſcomforte and ſorowe, and in ſo myſe-

myſerable diſtruction of mankynde.

But the diuines dydde interpretate this to be the wrathe of god, and to be his punyſſhement for oure euylle lyuynge. And ſo dyd openly preache, as thoughe they, admytted into that hye counſaylle of god, had there lerned, that men neuer lyued worſe, or as who ſaythe in that golden worlde of Auguſtus and Tiberius, whan Chriſte was here on erthe, moſte myſcheuous diſeaſes dydde not begynne: or as who ſayth, that nature hathe no power to bringe in newe diſeaſes, whiche in all other thynges maketh greatte chaunges: or as who ſaythe, that within ſhorte tyme in oure dayes (becauſe menne be nowe of good lyuyng) the remedy of Guaiacum is founde for this ſickenes. So well theſe thynges do agree, whithe theſe mennes myndes, that declare god (as they thynke) do preache vnto vs. Than began the phiſitions buſyneſſe, whiche ſerched not what ſhulde take away this diſeaſe, but what was the cauſe thereof, for they myght not abyde the ſyghte of it, moche more they abſteyned from touchynge. For whan it fyrſte begannie, it was of ſuche fylthynes, that a man wolde ſcarſely thynke this ſickneſſe, that nowe reygneth, to be of that kynde. They were

bykes, ſharpe, and ſtandynge oute, haupnge the ſimylitude and quantitie of acoznes, from whiche came ſo foule humours, and ſo greate ſynche. that who ſoo euer ones ſmelled it, thoughte hym ſelfe to be enfecte. The colour of theſe puſſhes was derke grene, and the ſyghte therof was moze greuouſe vnto the pacyent than the peyne it ſelfe: and yet theyz peynes were as thoughe they hadde lyen in the fyze.

¶ This diſeaſe, not longe after his begynnynge, entred into Garmania, where it hath wandzed moze largely than in any other place: whiche thynge I do aſcrybe vnto our intemperaunce.

¶ They whiche than toke counſayle of the ſterres, pzophecied, that euyll not to endure aboue. vii. yeres, wherin they were dyſceyned, if they mente of this dyſeaſe and all the inel that commeth therof: but if they ment it of the fozeſayde moſte fylthy kynde, whiche cometh of hym ſelfe, and not onely of infection, but thzoughe the coztuption of the ayze, oz the ozdynaunce of god: thanne were they not dyſceyned. For it taryed not longe aboue the. vii. yere. But the infyzmytie, that came after, whiche remayneth yet, is nothynge ſoo fylthy. For the ſores at ſometymes benne

lytel

lytell, not ſo hye nor ſo harde. And ſomtyme there is a certayne brode creppynge ſcabbe, for his venym entreth deper, and bryngeth forth more diſeaſes.

¶ It is thought this kynde nowe adayes to growe in no perſon, but throughe infection by defylynge of hym ſelfe, whiche thinge eſpecially happeneth by copulation. For it appereth manifeſtly, that yonge chyldren, old men, and other, whiche are not gyuen to the bodily luſt, ben very ſeldome enfected therwith. And the more that man is gyuen to wantonneſſe, the ſooner he is infected. And as they lyue, that ben taken therwith, ſoo other it ſhortely releaueth them, or longe holdeth them, or vtterly conſumeth them. For it is very eaſy vnto the Italyans and Spanyardes, and to ſuche as lyue ſoberlye, but throughe oure ſurfetynge and intemperate lyuynge, it dothe longe contynue with vs, and greuouſely doth vexe and chafe vs.

¶ The cauſes of this diſeaſe. Cap. ii.

The phiſitions haue not yet certeynlye diſſyned the ſecrete cauſes of this dyſeaſe, althoughe they haue longe and peinfully with great variete ſerched therfore.

but in this thinge all do agree, whiche is ve-
ry euydent, that throughe some vnholsome
blastes of the aire, whiche were at that tyme,
the lakes, fountaynes, floddes, and also the
sees were corrupted, and therof the erthe
to receyue poyson, The pastures to be enfec-
ted, venemus vapurs to come downe from
the ayre, whiche lyuinge creatures (in drawe-
ynge the brethe) receyued. For this disease
was founde in other beastes lyke as in men.
The astrologers fetch the cause of this in-
firmytie frome the sterres, sayenge, that it
procedethe of the coniunctions of Saturne
and Mars, whyche was not longe before,
and of. ii. eclypses of the sonne: and they do
affyrme, that by these synes they myghte
perceyue many cokeryke, and flumatyke in-
firmities to folowe, whyche shuld long con-
tinue, and slowly departe, as Elyphancia,
lepre, tetters, and all ylk kynde of scabbes
and boikes, and what so euer euylles defor-
methe and vnfasshionethe the body, as the
gout, palsey, sciatica, iountache, and other
lyke daungers. And that these thinges shuld
chaunce rather in the north parte by reason
of this sygne Aquarius, wherin fell the first
eclypse: And in the west parte by reason of
the sygne Piscis, in the whiche fell the last
eclyps. But the phisitions affirme this sick-
neg

nes to come of yll and habound ant humours, as of coler blake adust yelowe, and flume salt or adust, and that of one of these alone, or of certayne, or els of all these myngled, whose sharpnes strykynge to the outwarde partes of the body, burneth and dryeth the skyne, and fylleth it ful of scabbes, but that whiche cometh of rawe heuy and grosse humours, they saye is driuen into the ioyntes, and causeth great peine in them, and to arise knobbes and swellynges, & knottes to gether, and the skyn to ryuell. And more ouer the heed to ake, wherby the beautie of the body is cleane altered & gone. Some brefely concludinge, say, that this infirmitie cometh of corrupte, burnt, and enfect bloud. And all these thinges where in doubtful disputatiõ, þ nature therof not yet knowen, but nowe it is knowen, they be also approued. for in myne opinion this sickne is no other thinge, but a postumation & rotting of vnpure bloud: the whiche after it begynneth to drye, turneth into swellynge and hard knobbes, the which thinge procedeth of the lyuer corrupte.

¶ To knowe more of the nature or qualytyes of this infirmytie, shulde be very tedious and harde to iudge. For we se in our tyme what dyuers concertations, and o-

opinyons haue benne to boldely dyſputed: and what peyne the phiſitions haue taken therin, ſens the begynnynge thereof. The phiſitions of Garmanie, for the ſpace of.ii. yeres medled with ſuche diſputation, and yet whan I was but a boye, they vndertoke to heale me: but what profite cam therof, the ende hath ſhewed, not withſtandynge they were bolde to medle with ſtrange drogges and ſpices, and to myngle and myniſter many thinges, whiche they ſhulde not haue mynyſtred. And I remembre, they forbode me to eate peaſon. For in ſome places there growe certayne wormes in them with wynges, of the whiche hoggefleſhe was thought to be infected, bycauſe that beaſte ſpecially was diſeaſed eyther with this, or els with an other not moche vnlyke vnto this.

¶ Vnto what diſeaſe the frenche pockes are tourned. Cap. iii.

The peynes of this dyſeaſe alredye reherſed are in maner no peynes to the greſes that folowe therof: for this dyſeaſe turneth it ſelfe into gret inconuenience and peyne: In ſo

ſo moche that all maner of ſyckenes, hauynge or cauſyng any peyne in mans ioyntes, ſemeth to be conteined therin. For fyrſt there is ſharpe ache in the ioyntes, and yet nothynge appereth: afterwardes the gatherynge to gether of humours cauſethe the membres to ſwell, but after that ſuche vyle matter is waxed harde, than a man ſhall fele the vehemente peynes therof. This is the fyrſte commynge therof. For it ſemeth to edyfye and fortyfie a caſtell, there to reſte a longe ſeaſon, and thens to dyſperſe and caſte into euerye parte of the bodye all maner of ache and peynes. And the longer the ſayde ſwellynges tarye from rottynge and ryppynge, the more peyne ſhall the paciente ſuffre. And aboue all other peynes of this infyrmytie, this is the vyolenteſt, and that troubleth manne mooſte. I my ſelfe hadde ſuche a lyttell knobbe, and ſwellynge aboue my lefte hele in the inner ſyde, the whiche after it was indurate and harde, by the ſpace of. vii. yere, coulde by noo power of oyntementes, or any maner lappynges and cheryſhynges be made ſofte, or cauſed to putryfie and rotte, but contynued ſtylle lyke a boone, vntylle that by the helpe of Guaiacum it vaniſhed awaye by lyttell and lyttell. This thinge as touchynge women re-

steth in their secret places, hauynge in those places litel prety sores ful of venemus poison, being very dãgerouse for those ẏ vnkno wyngly medle with them. The which sicknes gotẽ by suche enfected womẽ, is so moch the more vehement and greuous, how moch they be inwardely poluted and corrupted. By this the senowes, at somme tymes, do slake and waxe harde agayne, at somtyme they shrinke, and sometyme the sicknes turneth it selfe into the gout, or into the palsey, or into apoplexi, ⁊ infecteth many one with lepre. For it is thought, that these infirmities be very neighbours one to an other. And that for many reasons, whiche are cõmen to bothe euilles. They that be taken with pockes, often times become lepres, and oftẽ times through the sharpnes of theyr peynes they shake and queuer as men in a feuer.

¶ After all this there buddeth out and appere smalle holles and sores, whiche tourne them selfe into cankers and phistuls, or continual sores: and the more they putrifie, the more they diminishe the bone. And whã the bones be putrified and corrupte, the pacient throughe long continuaunce of sicknes, waxeth leane, for the fleshe consumeth awaye, and there remayneth but only the skyn to

couer

couer the bones wythall: and throughe this many a one chanseth to be thisiques, the whiche inwardly be full of corruption. Beside all this, out of this infirmitie flowethe an other, whiche some men do calle cacesia, the whiche fylleth a mans flesshe & also his skyn full of water: Somme haue sores in theyr bladder, and often tymes many mennes lyuer and stomake is vtterly consumed by thys infirmytie. And in this thinge theyr opinion is fals, that saye that the gatherynge to gether of humours, and swellynges wrinkels and knottes come not of the nature of this infirmyte, but that it chaunceth onely to those that haue bene rubbed and anoynted with ointmētes made wyth quick syluer. I am sure the moste parte of the phisicions of Almaine be of this opinion, but yet they haue bene discepued in this sicknes, as they be in many other. For I knowe it for a suretie, there be some, that haue hadde these infirmities and sycknesses, whiche were neuer noynted with quicke sylver, as I haue had experience in my father Vlriche de Hoten.

Thowe men at the begynnynge resysted this infirmitie the frenche pockes. Cap. iiii

whan

Wan the phisitions were thus amased, the surgions came forward in the same errour, and put to theyr handes: and firste they beganne to bourne þ sores with hote yrons. But for as mocke as it was an infynite labour, to touche them all, they wente aboute to aduoyde them by oyntmentes, but dyuerse menne vsed dyuers oyntmentes, and all in vayne, excepte he added quicke siluer therto. they beate for this vse the ponders of myrre, of mastique of ceruse, of bayberyes, of alam, bolly armenie, cinaber, of veermelon, of corall, of bourned salte, of rustye brasse, of leddrosses, of rust of yron, of Rosen, of Turpentyne, and of all maner of beste oyles, oyle of bey, oyle of pure roses and terebinthium, oyle of gyneper, of greate effecte, oyle of spyke, swynes grece, fatte of oye fecte, and butter made specially in May, talawe of gootes and hartes, virgins hony, pouder of red wormes dried into duste, or consumed with oyle and beaten, camfere, euforbium, and castory: and with .ii. or. iii. of these foresaide thinges myngled to gether, they anoynted the sicke mans ioyntes, his armes,

his

his thyes, his backe bone, his necke boone, with other places of his body. Homme anoynted them ones a daye, some twyes, some thryes, somme foure tymes. The pacyente was shutte in a stufe, kepte with contynuall and feruent heate. some. xx. and some. xxx. hole dayes: And some were layde in a bedde within the stewe, and anoynted, and couered with manye clothes, and were compelled to sweate. Parte of them at the seconde anoyntynge beganne to faynte meruaylously. But yet the oyntment was of suche strengthe and effecte, that what so euer dysease was in the hyer parte of the bodye, it drewe into the stomake, and from thens vp into the brayne, and thens the dysease auoyded bothe by the nose and the mouthe, that dyd put the pacient to such peine, that except they toke good hede, theyr tethe fell oute, all theyr throtes, theyr tonges, theyr roffes of the mouthes, were full of sores, theyr iawes dydde swell, theyr teethe were lowsed, and contynually there auoyded the moofte stynkynge skome and mater, that coude be, and what soo euer it ranne vppon, by and by it was polluted and infected, wherby theyr lyppes so touched, gathered soores, and within forthe theyr chekes were greuously peyned. All the place, where they

they were, dyd stink. Whiche maner of curing was so peinful, that many had leuer dye than so to be eased. How be it scantly the hūdreth person was eased, but shortly after fel down agayne: so that his ese durid very few days. Wherby men may esteme, what I suffered in this dysease, that proued this maner of curing a. vi. tymes, with great ieopardy and perylk, wrastling with this euylk. ix. yeres. And yet in the meane time takyng what so euer thing was thought to withstande and resiste it. For we vsed bathes & herbes lapped about them, and drinkes and cozesies. And for this we hadde arsnicke, inke, calcantum, Verdegres, or aqua fortis, which wrought in vs so bytter pein, that they might be indged very desirous of life, that had not leuer dye thā so to prolong theyr lyfe. But tho curinges were most bytter and peineful, whiche were made with ointmentes. And was also so moch the more dāgerous bicause the ministers of it knewe not the operacion therof. For the surgions only dyd not vse it, but euery bold felowe went aboute playinge the phisition, gyuynge to all maner of men one ointemente, eyther as he had sene it ministred to other, or as he had suffered it hym selfe. And so they healed all men with one medy-

cine,

cine as the prouerbe saythe, One shoo for bothe fete. If ought happened amys to the sicke, for lacke of good counsel, they wist not what to do or say. And these men tormēters were suffred to practise on all persons what they wold while the phisitions were done as in an vniuersake errour and ignorance. And so with out order or rule, with tormente of heate and sweat plentie, al were cured after one fation, without regard of tyme, habyt, or complection. Nother these ignorante annoynters had not so mocbe knowledge, as with layes to take away the matter, whicbe caused the cuyl, or to diete them, or appoint any diuersite of meate, but at length the matter must come to this poynt, that they shuld lose theyr tethe, for they were losed, theyr mouth was all in a sore, and through coldenes of the stomake and fylthy stenche, they lost appetite. And all thoughe their thyrste was intollerable, yet founde they no kynde of drinke to helpe the stomake: Many were so lyght in their brayne, that they conde not stand: & some were brought in to a madnes: and not onely theyr handes trembled & shoke therwith, but also their fete and all the body. some mumbled in theyr speakinge as longe as they lyued, and cowde haue no remedy,

And

And many I haue sene dye in the myddell of their curynge And one I knowe dyd so his cure, that in one daye he kylled . iii. husbande menne, throughe immoderate heate whyche they suffred paciently, shutte within an hote stewe, trustynge that they shulde the sooner obteygne theyr helthe, tyll throughe vehemente heate theyr hartes fayled them, and perceyued not them selfe to die, and so were wretchedly strangled. Other I sawe dye, whan theyr throtes were swollen in the intrie, that first the fylthy matter, where they shulde haue auoyded in spittyng, coude fynde no way out, and at length theyr breth was lyke wise stopped: and an other sort, whan they coude not pysse: very fewe there were, that gat theyr helth, and they passed through these ieopardies, these bitter peines, & euiles.

What helpe I vsed in this sickenes. cap. v.

As often as I was annoynted, to kepe these euylles frome my mouthe, that customably came, I vsed only alam, whiche I kepte in my mouthe, rollynge it frome one

one syde to an other, vntyll it melted. And whanne I went aboute to wrappe vp my sores, and comforte my membres, I vsed these herbes, absinthio, camomilla, hyssoppe, pulegio, arthemisia, sage, and other suche boyled in wyne and water.

¶ And ones for my sores I made an oyntement by the counsell of Eytelwolfe, of alam, verdigrese, pureste hony, and vinegre by equall portions.

¶ And afterwarde I lerned of a souldyour in Italy an other oyntmente, made of lyme and water, after this maner. I put wel water or ryuer water into a newe potte, neuer seasoned before with any lycour, and sodde it therin: and whan it boyled feruently, I powred it vppon vnslcyt lyme (that is it, that no water hath touched) in a bason or a clene vessell of wodde, before not occuppyed with any lycour. And whan the lyme was dyssolued, and after a lyttell reste laye in the botom: I toke awaye the skome that swome aboue, and mouynge not the lyme, powred oute the clereste water, and kepte that for my pourpose, whanne I wolde occupie it: I toke a sponge or a lynnen clothe, and depped hit in the water, somme tyme rolled, as I moughte, and often tymes warmed

and moyſted my ſoores therwith, waſhynge and wyppynge awaye all the fylthyneſſe. Thanne I toke a peece of clothe ſoo moyſted, and lapte it aboute my ſoores. And with this water my peynes were eaſed, and the ſwellynge ſwaged, the ſoores were clenſed, and the heate and enflamations dryuen awaye, whiche thynge is to be meruayled at, ſeynge the nature of lyme other wyſe is to kendle. I founde nothynge lyke this: And me thought I was well holpen therwith, and had auoyded the dyſtruction, that was at hande. In ſo cruell aſſautes of this dyſeaſe I vſed alſo caſſia, if I wolde be laxatyue, and dyd often tymes ſweat, and let go blond drawen oute with gourdes. And whanne I was in Italye monyſſhed, that to eate in the morynge the quantitie of a walnutte of raſins terebinthia, ſhulde be of great efficacitie to amende the faultes of the blonde, what maner of thynge itis, I knowe not, and to make the belye lanke, and helpe the ſtomake, whiche bothe thynges I founde treewe. I vſed the ſame. They ſayde alſo, that it dyd helpe noo lyttell thynge the ſynowes, and ſtrengthed the ioyntes and membres. And by this meanes and abſtynence of meate and drynke, and good dyete, I auoyded manye thynges,

thynges, whiche mought haue vtterly dy-
ſtroyed me in ſo longe and iniurious ſeſon, for
the mooſte parte wanderynge abrode in the
worlde, and throughe pouertie dryuen to mo-
the aduerſitie, neuer at reſt and quietnes, but
alwayes vexed and troubled. And haue ſoo
preſerued my ſelfe, that all thoughe my
legges were eaten, with ſoo many depe and
greuous ſoores, yet was there not oone ſy-
newe hurte, nor oone bone peryſſhed. And
if at any tyme the dyſeaſe toke my face, noo
euylle happened in my mouthe and tongue,
ſo that the inwarde partes were preſerued:
For I voyded awaye thoſe thynges, that
myghte hurte my ſtomake, and with a rare
helpe defended my lyghtes and lounges:
and by theſe helpes I mought ſuffer and
dryue forthe this dyſeaſe, but clerely putte
hit awaye I coude not: whiche thynge was
the eaſynge of peyne, and not the cuttynge
awaye of the cauſe of peyne, the dyfferrynge
of euyll, and not the takynge away therof.

A better remedy came of Guaiacus,
ye of that onely came helthe,
whiche I do intende
nowe to dyſ-
cribe.

De morbo

¶ The discription of Guaiacum, and the fyndynge therof and name. Cap. vi.

IF we oughte to gyne thankes vppewarde vnto god, bothe for good and euylle: howe mochе are we bounde for the gyfte of Guaiacum: ye howe mochе dothe the gladnes and ioye of his benygnitie towarde vs, passe the sorowe and peyne of that infirmytie? The vse of this wodde was brought to vs out of an ylonde named Spagnola, this ylonde is in the west nyghe to the countreye of Amerike, sette in that place where the lengthe of Amerike, stretchynge in to the Northe, doth ende: and was founde of late dayes amonge the newe landes, whiche were vnknowen by the olde tyme. All the inhabytauntes of that ylonde somtyme be dyseased with the frenche pockes, lykewyse as we be with the meseles, and smalle pockes. For they haue noo other remedy for it but this.

¶ A certayne nobleman of Spayne, beinge treasourer in that prouince, was greuously troubled with that infyrmytie: And after the people of that lande hadde taughte hym that

that medycine, he brought the maner and vse therof into Spayne, shewynge of what power and vertue it was in those partes.
The phisitions wolde not allowe it, perceyuynge that theyr profyte wolde decaye therby, not withstandynge at lengthe they toke in hande to cure with the same wodde, but with suche arrogancie, attrybutynge soo moche to theyr preceptes and order, that except they were obserued, they affyrmed this wodde shoulde be spente in vayne. Whiche thynge I merueyle they coulde perswade to any man, and make hym beleue it, seinge it is playnlye knowen, that in that ylande were neuer phisitions. And yet hath this wodde Guaiacum alwaye ben there vsed. But in this cure what besynes is mete for the phisition, I wyll here after declare. Nowe I wyll speake of the thynge intended. They haue gyuen it this name Guaiacum. For soo the Spaniardes wryte it with latyne letters, folowynge theyr owne maner of sounde, whiche wolde the people of that ylande pronounce with open mouthe Huiacum.
¶ And Paulus Ritius shewed me at the cytie of Auguste, that he harde saye of a Spanyarde, whiche had bene in that ylande, that the fyrste syllable Gua, of this name, was

not pronounced of the Spagnolenses, with G, but that his owne tonge dydde requyre it so to be wrytten. And they of that Iſlonde ſounde it with. H, puffed out, as thoughe it were Hniacum, a worde of three ſyllables with theym, and not Guaiacum. we maye gyue vnto it ſome excellente name, callynge it lignum vite, as Philo the phiſytion called his dregges the handes of god: and this daye the phyſytions with greatte boſte calle theyr confections, manus Chriſti, apoſtolicum gratia dei, Antidotum, Paulum, and many other ſuche ſuperſtitious names. They ſaye it growethe lyke an aſhe with vs in heyght, & is rounde, bryngynge forthe a nutte moche lyke a cheſſe nutte, his tymbre is oyle and fatte, in colour lyke boxe, but ſomewhat blackiſhe. And they iudge that the beſte, that hath moſt blacke: but that whiche is lyke to boxe, diſfferethe frome that whiche is blacke. For this is within, and thother without: or to ſpeake more playnely, the blacke is as hit were the harte and marowe. The wodde is meruaylous heuy, for the leaſte pece of hit caſte into the water, ſynketh ſtreyghte to the botom. There is no wodde ſoo harde, as it. For it is ſo harde, that it wyll not cleaue: nother hytherto haue we ſene any, that was

chyned.

chyned. And they that sell it, saye, it wyll in no wyse yane or chap. When it bourneth and flameth, it maketh a swete odour: and there followeth fro it, when it burneth, a gomme, whiche we yet knowe not, for what pourpose it serueth: This gomme is somwhat blacke, and shortly after it is fallen away, it is verye harde. The barke is not so thycke, but is mer-uaylous harde. whiche tokens well marked, I thinke he that shall counterfete this wodde, can not deceyue the byer. For be it, a manne maye be deceyued in the colour, howe is it possible all these thynges to be in one, a fat-nes, smellynge, somewhat lyke rosen, suche weyght as no wodde hath beside: Than the gomme that cometh from it, when it flameth: suche hardenes that maye scantly be cut: And the leaste pece cast into the water wyl not swim aboue: And the tastes ones knowen wyll ne-uer suffre a manne to erre, whiche as it is to all men vnpleasant, so it is to me ye very plea-sant. They saye it contynueth not after it be sodden, but palleth, in the sommer after three dayes, and in the wynter somewhat la-ter. And therfore we muste chose the fat-teste and weyghtiest therof. For that whiche is olde, is lyghte and leane. Vppon this de-scription leste the physitions, if hit please

them, drawe out the causes of suche efficacy & tie by theyr longe dysputation, as for me I more reioyce, that it is, than I serche what maner of thynge it is. Howe be it I graunte theym worthy of moche thanke, that shall fyrst shewe vnto vs the nature therof throughout knowen: But nowe there be some, that weye and esteme the strengthe and vertue of this tree by these knowen markes, as though they hadde suffred it in all poyntes. Whiche thynge is done, as me semeth, very hastylye and tymely, thynkynge that the cause and reason of suche effycacie and power oughte to be serched for in this tree, after his nature and vse is knowen, lyke wyse as it is doone generally in all other medicines. But nowe of his vse, and howe it oughte to be prepared vnto medicine.

Of the orderynge of Guaiacum in medicine. cap. vii.

IT is ordred after this maner. The wod must fyrst be made as small as maye be, whiche thynge somme do, at a torne, and thanne without any more ado, they laye the shaynges a water,

a water, and somme doo fyrste bruyse or stampe theym in a morter, soo moche that they brynge them into ponder and duste, to thyntente they maye the sooner be throughe soked, and theyr strengthe sodden out. But I wote not, whether that make any matter, I haue sene some, that haue cut it fyrste with a sawe, and thanne raped the peses with a rape, and haue taken and putte theym into water. Howe soo euer it be, whether it be tourned, raped, or beaten to duste, they soke a daye and a nyghte one pounde weyghte in eyghte of water, taken eyther of a welle or of a ryuer, or as I dyd, of a pytte, thanne they sethe it in a newe glased potte, and clene wassshed, with a softe fyre of cokes, by the space of syxe houres, and more, vntylle hit come to the oone halfe, with greate hede takynge and dylygence, leaste hit runne ouer throughe moche heate. For that whiche ouer runneth loseth (they saye) moche of his vertue, and is of lesse power. And therfore it may not be sodden in the flame, but it requireth fewe cookes, and a potte not fylled almoste by the. iii. parte. The skome that floweth aboue, they taken awaye to anoynte the soores with: for we knowe it to haue moche power to drye. After it is thus sodden, they

ſtreyne it, and powre it into a glaſſe. And than they put to the groundes eyght pound of water and ſethe it agayne (as before) as it were a ſeconde meſſynge. This thynner they gyue them to drynke with theyr meate: the fyrſte is dronke in the ſtede of a medycyne. And this is all to gether, that delyuereth ye from ſoo great and greuous dyſeaſe, this decoction is it. This is the chyefe poynte and anker of our helth. And it hath ſo lyttell nede of any other thynge, that it wyll not abyde any maner myxture, or myngynge, as I wyll ſhortely after declare. Somme wolde, that lyghte water and clere ſhoulde be gotten for this purpoſe. Some admytte all maner ſwete water indifferentely, bycauſe in ſethyng what ſoo euer it be, it is purified. All wolde that good dylygence and hede ſhoulde be taken in tyme of ſethynge, that it runne not ouer, or boyle to faſt, and they byd that the pot be cloſe ſtopped, that nothynge brethe out, but whan the ſkom is perceiued to ryſe, it muſt be ſoftely opened, and the ſkomme taken oute, and ſoo couered agayne. They put this decoction (whanne it is ſtreyned) into a glaſſe, onely bycauſe it ſhoulde be ſene, and bycauſe a glaſſe of all veſſelles is pureſte and clenneſt. The colour of this decoction is ſome what lyke

lyke muddye water, whan it is some what troubled. wete kynnen in it, and it wayeth grene of a mervaylous shewe. The releſſe therof at the fyrſte taſtynge, is some what soure, but to hym that vſeth it, by lyttell and lyttell it waxeth pleaſant. The phyſitions were ſo bolde, as to put, to a pounde of this. iiii. vnces of hony. whiche thynge, as I do not improve, ſoo do I denye it to be neceſſarye. And I wolde nothynge ſhoulde be added vnto ſuche a thynge, beynge of ſuche power, where as it nedeth not. For what nedeth a manne there to beſtowe his labour, where as no nede is: And to ſaye the trouth, the releſſe of Guaiacum is not ſoo greuouſe that it requireth to be tempred with honye. Yea were it not for my mayſtere the phyſytions all menne wolde be contented therwith. Howe be it what nedeth me to name phyſytions, whan I ſpeake onely but of tryfleres? For they that be coumynge and expert, as is O mooſte noble prynce, Stromer thy phiſytion (and thrownge frendeſhyppe myne alſo) and thy other phiſytion Coppus, ſuche I ſaye, vnderſtode and knewe, howe hit is not conueniente, eyther to meddle it with vnknowen thynges, and nyngle theym, or elles to adde ought vnto thoſe thynges,

ges, whiche as yet are not perceyued to lacke oughte. The whiche thynge as hit chaunced vs to haue communycation of this wodde Guaiacum, at the cytie of Auguste, whan many hadde aduyſed me to commytte my ſelfe to this maner to cure: and J, for newnes of the thynge wolde here none of them: Stromer ſpeakynge after this maner of this wodde with greatte grauitie of wordes ſayde, that he feared leeſt the helthſome and exceklente power of Guaiacum ſhoulde be dyffamed throughe the ſuperfluous addycions of vnlerned phiſitions: whiche thynge if hit were not doone, nothynge coulde be founde better agaynſte this ſyckeneſſe. And with his wordes cauſed me ſtreighte without any taryenge to caſte my ſelfe hedlynge in to this experience of Guaiacum. And therfore J wolde this, nowe ones ſpoken ſhuld be generally vnderſtande, that as often as J ſhall complayne in this ſmall treatiſe of phiſitions, all men ſhoulde thynke me to meane theym, that haue noo erudition nor experyence, and that boſte them ſelfe amongeſte the common people, of the title and name of theyr doctorſhyp, whiche they bought that knewe nother greke nor latyn, and yet no ſcience requireth more erudycion or knowledge of the tonges

than

than physike, the whiche beynge mooste ignorante, do lyghtely abuse the symple people of Germanie, seinge there is noo doubte made of his lernynge, that is ones garnyshed with the name of Mayster doctour. But why haue I vsed in this thynge so many wordes? Veryly to make my cause good with the, excellente prynce, and to defende my selfe agaynste them, that by this occasion moughte accuse me, as oone that spake wordes more snappyshe than besemed me. Whiche thynge whan somme of the lawyers and diuines dyd of late, agaynste whose lernynge they sayde I inueyed without good maner, whan I dyd snybbe but onelye the vnlerned, and theym whiche were soore greued and were bytter ennemyes vnto suche good lernynge, they caused many a good manne to thynke, that I was agaynste them, and yet was that thynge farre from my maners, and also the purpose, wherin I than was occupyed. whiche thynge seynge I perceyue your excellentnes to know well ynoughe, I wyll leue these runnegate anoynters, and theuysshe phisitions, and also these vntaughte doctours, and comme vnto Guaiacum, the whiche in medicyne must thus be vsed.

The

De morbo

The maner of curynge. Cap. viii.

The paciente muſte be kept in a cloſe chambre, without ayre or wynde, where fyre muſte be nouryſſhed contynually: or elles he muſte be in a ſtewe, after the maner of Almayne, whiche ſtall not nede alwayes to be kepte hotte, but muſte be cloſe, and defended from ayre, that noo ayre blowe vppon hym for the tyme of this curation, he muſte alſo beware of colde. Therfore yf he be cured in wynter, or in Autume, he muſte loke, that he haue fyre in his chaumber, erelye in the morynynge ſpecyally before daye: for than is the colde feruente, he muſte cauſe the cleftes of the wyndowes, yf any be, to be ſtopped with playſter, or other lyke matter, and vpon the chambre dooze muſte he hange carpettes, or other lyke thynges, within and without, that no colde or ayre entre in to the chaumbre, or come out. When he is thus ordered, his meate muſt be dimynyſſhed. Fyrſte the fourthe parte of that he was wonte to take, and than the thyrde parte, and ſhortely after

ly after the one halfe, that he maye lerne to beare hunger: and his wyne muste be well watered: thanne muste he take a purgation, other with regarde that it be suche a oone as shall be thought sufficient to cutte awaye the cause, or take awaye the matter, that norysheth the dysease, other suche a one withoute any regarde at all, as maye emptye the hole bealy. For that thynge, as I perceyue, onely is requyred, whiche thynge done, thanne maye there vppon begynne this worke after this maner. The decoction whiche was fyrst sodden, and is strongest, muste be ministred vnto hym twyse adaye mylke warme, a gobblet or cyat ones in the morynge at. v. of the clocke, or there aboute, and again at nyght, at .Fii. of the clocke, we call a ciates, a cuppe that wyll receyue halfe a pounde, wherof we maye gather, seinge. viii. pounde of water is requyred to the sethynge of one pounde of wodde, and the one halfe therof muste be consumed in the sethynge, that so there muste. iiii. pounde remayne, and muste drynke therof twyse aday, that the decoction of one pounde of Guaiacum is suffycient for the foure dayes. For it is nowe a commen maner with phisitions, to measure theyr lycours by weyght, and they haue cleane caste vppe the names of measures.

res. It muſt be dronke at one draughte with out any breth takynge.

¶ After he hath dronke, let hym reſte more than. iiii. houres, and lette hym the fyrſte. ii. be couered, that by the helpe of heate this medycine maye be dygeſted abrode in to the membres, and the paciente maye ſweate oute that that noyeth. Whiche thynge to doo howe profitable it is, I wyll declare whanne place commeth. And it ſhall not hurte, if he be cloſe couered one hole houre before he drynke that he maye be hotte.

¶ Some wyll not in any wyſe he ſhulde ryſe frome his bedde in fyue houres after he hath taken his ciates of drynke.

¶ He muſte take his meate in the myddaye, and not before, and than as lyttell as maye be, for this medycine aboue all thynges requireth an emptye bealye. And therfore he muſte eate, not to fyll his emptynes, but to beare vppe the lyfe, not to gether ſtrengthe, but to kepe hym ſelfe from feyntynge. Nother is there any ieoperdy to be feared. For Guaiacum hath greate ſtrength in it ſelfe bothe to refreſſhe, and alſo to comforte, not ſuche as be full, but onely thoſe that are emptye. Ye they ſaye, that none fayleth, eate he neuer ſo lyttell, ſo that he drynke faythefully

this

this decoction. In the meane tyme, he shall not be anoynted in the oute syde, excepte he haue soores or swellynges. And for this there is a whyte oyntmente made of Ceruſſa, rose, oyle of rosis, with camphire, whiche is layde on with a lynnen clothe. Some anoynt them onely with the skome of Guaiacum, or elles drye it into pouder, and caste it vppon theym. And besydes this skomme, there is nothynge of this decoction occupyed in the out parte. Some be healed in shorte tyme, and some in longe. The mooste parte in thyrty dayes. They commaunde hym to be pourged agayne the. xv. daye. For this reason I thynke, bycause as Alexander Aphrodicius thynketh, they that iungre and receyue not theyr meate as they were wonte to doo, falle awaye, and gather a certayne sharpe matter and eger, soo that suche matter muste be auoyded, that the body of the sycke maye be emptye. This decoction shall not be dronken that mornynge, whan he receyueth his purgation: but at nyghte lette hym take it agayne, and after that daye, he maye eate more largely. And agayne the thyrtye daye more lyberally: howe be it this more lyberally, and that more largely muſt be verye lytell, as I shall shewe you in the nexte chapi-

ter. But some, leste any impedyment shoulde be to lette the operatyon of this medycyne, haue kepte oone ozder of eatynge equallye throughe out the. xxx. dayes: and truely the strongelyer a man abideth to hunger, the better and moze quyckely he shall be healed. And althoughe the desyze of eatynge growe dayly moze and moze, yet must he remembze to abstayne, comfoztynge hym selfe with the suertie of helthe, if he so do. For the body beinge so wasted and emptyed, not onely with hungre, but also with sweate, ye beinge longe tyme as a deed bodye throughe the greuousnes of this euyll, shall hygge faste to the appetite of meate and dzynke.

When this cure is comme to an ende, soo that the sycke is almooste redye to go abzode, he muste than take agayne some medycine to purge hym with, but so that after that purgation, he maye dzynke agayne as he dydde before. iiii. oz syxe dayes space, wherwith they make vp the hole cure. Some wyll not that he shulde goo out of the chambze, where he lyeth, before he be throughly hoole. Some thynke. xxx. dayes suffycyente to kepe his chambze: and that he maye than goo forthe, but yet warely by lyttell and lyttell, and not streyghte into the open ayze: but fyrste he

he muſt walke in the ſame houſe, from cham-
bre to chambre, and thanne to ſome neygh-
bours houſe, not ferre of: vntyll he be vſed
to ſuffer the ayre. For there maye be no ſo-
deyne chaunge. but muſte vſe hym ſelfe to
all thynges by lyttell and lyttell. And that
whiche remayneth of the ſyckeneſſe they ſaye
wyll lyghtely be hoole, after he once ſtere
abrode. And that to be trewe I haue proued
in my ſelfe. For whan the. xxx. dayes were
paſſed, the ſoores of my legges were not
yet cloſed, and therfore I kepte tenne dayes
more. And whan thoſe. x. dayes were gone,
yet was not I hoole. wherfore, fearynge the
colde, bycauſe wynter than beganne, I in-
tended to kepe in other. x. dayes: but I was
compelled by the phiſytions counſell to goo
abrode, and put it in auenture, whiche thynge
happed not amyſſe. Howe be it the ſoores
that I had than, were not depe in the fleſſhe,
or ſwollen outwarde, but onelye in the hyer
parte of the ſkynne, and lacked nothynge
els but the ſkynne to couer them with, whiche
they had ſcantly the. xl. daye after I wente
out. And I that tyme, in verye ſharpe wyn-
ter, made my iourneye frome Hindeke in to
Fraunce. The cauſes of this ſlowe healynge
I dydde coniecte this to be. The phyſition

ſuffred me to eate moze meate (as J after per ceyued) than J ſhoulde haue doone, and alſo he ſodde my dzynke thynner than he oughte. For J occuppyed not fully. v. pounde of this wodde, where as other occuppe eyghte, and ſome. x. wherin my phiſition was deceyued. For he, ſeynge my body weke of nature, and moze ouer extenuated and conſumed with the longe continuaunce of this griefe, thoughte that a lyttell thynge was ſuffycient to dzyue awaye the dyſeaſe, and foz that cauſe fedde me the largelyer, fearynge ſooze leaſte my ſtrength ſhulde fayle me, whiche was double errour. For ſoo moche as he oughte not to haue loked what my bodye was thanne, but what maner bodye it was wonte to be, and agayne the nature of this medicine is ſuche, that it wyll ſuffer none to faynte foz lacke of ſtrengthe. wherfoze be they neuer ſo weke, they oughte not therfoze to miniſtre the leſſe, but rather ſomewhat the moze. For it dothe nothynge ſodenly, but werketh helth by litteL and litteL. And therfoze J alowe beſt that decoction, that was longeſte at the fyze, and is comme to a lytteli of moche wodde: ſoo that J wolde counſayle theym, to the intente hit moughte be the ſtronger, to ſethe hit often tymes to the thyzde parte.

And

And if any wolde be lose helped, that is wonte to be bounde, they wyll hym to take the ponder of Guaiacum sodden in the water, and to drynke halfe an vnce therof in the morynge. And if that helpe not at the fyrst, to go thervnto agayne. But this framed not with me, no not whan I toke it agayne.

Howe a man must lyue and dyet hym selfe in this cure. Cap. iv.

There is yet moche a doo for the ordrynge of a man, as touchynge his diet. Some thynke beste to eate nothynge but breade, whiche Galenus calleth the cleanneste fedyng, with a fewe rasyns, whiche bread they gyue to the weyght of. iiii. vnces, without salte or other sauce. And they thynke best to abstcyne generally from all maner meate, except it be a littell brothe made with a chekyn: whiche they are contented be suppe or eate with his bread moysted therin ones a day. For at nyght they gyue nothynge but a fewe rasins, and an vnce of breadde. Other wyll that he haue halfe a

chekyn, if it be yet yonge and tender: but if it be any thynge growen, they thynke a quarter ynoughe, whiche muste be sodden in cleane water. wherynto they put nother salte, nother other sauce, but some put a lyttell suger therto. Of breadde they gyue. iiii. vnces at nyghte, as before, a fewe rasyns, with an vnce of breadde. But as longe as he is vnder cure, he muste take hede, that he neuer soo moche as taste salte. They allowe whyte breade, made of wheate, well bulted, whiche made for the nones, they season with suger. Whiche thynge is not cupll. There be some that adde to his sedynge (not soo moche in the place of meate as of medicine) a lyttell borage, other of the leaues onely, or (if there be any) of the flowers, whiche he shall eate sodden in water alone, or with his chekyn. And this is the order of sedynge that some do kepe continualye, some thynke. xv. dayes sufficiente for this dyete, and than they wyll his hunger to be eased: and the. xv. day they gyue hym meate twyse. But lette them take hede, that folowe that. For trewely this medicine requireth, that the patient be made as thynne with hunger as maye be possyble. Howe be it some chaunce to be throughe healed within. xv. dayes, and yet that not with-

standynge

ſtandynge they putte to a fewe dayes moze therto. They dzynke vnto theyz meate of that ſeconde decoction not warmed but colde. And this is all the fare, foz hytherto none durſte paſſe this meaſure. Not withſtandynge I diſpyſe not the phiſytions, that dyſpute of the daungers, that maye chaunce to dzye and hot bodyes, if they be dzyuen to this ſtrayte dyete, bzyngynge foz them Galen and alſo Hipocras, whiche ſeme in many places to be agaynſte this exquiſite dyete in ſedynge. But of theſe that vſed Guaiacum, I ſawe as yet none in ieoperdye, and I gather at this tyme pzeceptes and monitions oute of experyence, and not doctryne out of bokes. And alſo I my ſelfe am of dzye and hotte complexion, and yet this hunger bzoughte me nother in to a ptiſyke noz etyke, whiche thynge they ſeme to feare.

¶ Foz as moche as it is thoughte wyſedome to pzouyde foz all thynges, I wyll that if any man feare hym ſelfe, that he get phiſytions to kepe hym, and that this is ſuffycyently ſpoken of this thynge. I wyll nowe go fozwarde with other thynges.

¶ In the tyme of this cure, the pacyente muſte fozbeare all buſynes, and cutte awaye all ſadde thoughtes, and reſte from all care.

And therfore they commaunde reste and quyetnesse from consultations, and also studies: soo that the mynde maye vtterly be free from all motions and worckynges, and gyue hym selfe holly to ydelnes and rest, losed frome al trouble and care, whiche thynge muste be vnderstande of all maner of menne, but mooste specially of them, that be naturally melancolye: They muste also beware of angre: for that as Galene saythe, kendleth chiefely the coleryke matter. And more ouer we must take hede, that nothynge happen in that tyme, that may moue vs to heuyneſſe. Let the sycke person here syngers and mynstrelles, and gyue hym selfe to sportes, pastymes, and musyke, and some tyme delyte hym selfe with merye talkynge. But to company with woman, how moche he muste eschewe that, I wyll shewe hereafter. I toke greate pleasure in redynge and makynge mery thynges. And the physitions spake againſt it, and not without a cause, seynge they beleued it to be labour and busyneſſe vnto me: but I toke it not as my studye, but as a pastyme, and for my recreation. But yet wolde I not this to be to other for an ensaumple.

¶ Nowe some begynne to waxe verye hungry after the syxte daye: but I felte no grefe

before

before the. x. daye. And in this case this is the onely comforte, not to se other eate, nor to see meate, nor to smelle the sauour therof. Neuer the lesse whanne any perceyueth hym selfe to faynte, and wexe feble for lacke of meate, I wolde not that he shoulde by and by receyue meate or straunge confection, to comforte and bringe agayne his strengthe, but to refresshe his spirytes with odours and plesaunte smelles: for euen with the sauour and smelle of suche odours, Galenus thynketh the spirite and lyfe to be nouryssyed and comforted. Yet in this thynge as regarde muste be had, what euery mans complexion requireth, leste lyke thynges be mynistred to them, that be drye and hotte, and vnto theym that be moyste and colde, or thynges of one qualitie be minystred vnto them all, that be of bothe extremes.

¶As I do more alowe throughout the thinges, that growe amonge vs, as famylyar and nygh to our nature, so by the example of Democritus, who with the vapour of hotte breade made his spirite euen then departynge to tarye hole. iii. dayes, thynke I that we shoulde helpe theym that faynte, other with that breed, or els with a rosted oynion holde to the mouthe: For I playnely knowe, that

in an oynyon was sometyme suche vertue and power. whiche thynge is also proued to be doone with the odour of wyne. For therwith Philip the phisytion dydde recouer Alexander, as we maye se in Quintus Curtius.

And by the traditions of the olde phisytions we se his power and vertue in this pourpose preferred aboue all. But by all meanes we muste nourysshe the spiryte with the swete sauours and smelles: for soo moche as that is the lyfe, and aboue all thynge the odour of olde swete wyne is praysed in this thynge.

Nexte is the smelle of hony, specyalye rose hony, also of appulles, of the whiche thynge Stromer neuer ceasseth to monysshe me, afermynge that he knoweth, howe stronge, and howe helpynge they be in this thynge. Of these some preferre ozenges: other preferre cotonia mala. Vyneger is also praysed, but specially Fineger made with roses: and muskarde is well alowed. For these thynges, say they, doo refresshe the wyttes, and susteyne the strengthes. As for cynamom, nutmegges, syrzack, citrous, saffron, a gyloflower, muske, camphire, and suche costely ware, I leaue to deynte felowes, But cummin, aneese, cozyander, lauander, amarake, roses, mynte, rewe, rosemary, vyolettes, sage, castorye, with o-

ther

ther growynge amongest ye, none of the phi-
sytions that haue any iudgement, improuethe,
but they affyrme these to be good for this
purpose. And I often tymes do vse suche hel-
pes to the great comforte of my helthe. The
sycke man may also vse rubbynges, soo that
they be softely doone, by all the tyme of his
sayde lyenge: whiche as they are for other
thynges profitable, soo I beleue they wolde
not hurt in this thyng. Lette his heed be rub-
bed with a warme clothe, and combed with
an ouery combe.

That Guaiacus wyll not be myn-
gled. Cap. x.

Furthermore this medycyne
wyll abyde nothynge to be
putte to hit. Where at the
physitions be commonlye a-
stonyed: whiche wolde we
shulde haue none other me-
dicynes in price, but suche as receyue their
power from the .iii. partes of the world, whi-
che thinke that they shulde lose al their aucto-
ritie, excepte they ioyned to gether for vs in
their poticary compositions. Inde, Aethiope,
Arabie,

Arabie, and the Garamantes, that dwelle in the extreme parte of the worlde. For what wyll they allowe, that is not deere and coftely? And I befeche god, that theyr counfell be neuer harde nor obeyed in the vfynge of this wodde Guaiacum. And that Stromer maye be in this thynge as a prophete and in my iudgement a trewe. For he feareth, and that very wyfely, leefte they at lengthe wyll putte theyr handes therynto.

Therfore lette all men beleue me, that haue proued this medycine, that it is fuffycyente to heale this diſeaſe: and that of it ſelfe without any other thynge. But as I ſayde, a purgation in the begynnynge, and agayne a lyttell the. xv. daye, and than in the laſte ende, whiche thynge I wolde haue done with ſome oone thynge; not with any medicine made of many thynges. For I verelye beleue, that the phiſytions loke than to theyr owne profyte and lucre, and not for the helthe of men, whan they ſaye, they muſte ſerche, what taketh awaye the cauſe of this infyrmytie, as thoughe this wodde dydde it not. And verely this is eupdent, there is noo other cauſe to vſe ſuche purgations, but to cleenſe the bealy, and agayne with abſtynence and hunger to drawe out and emptye the holle bodye. But

what

what saye ye therto: In that rude countreye where this Guaiacum groweth, are no physitions, noo straunge nor serfetched wayes nor rules of phisike. But perchaunce menne vse there some herbe or rote to pourge with, and all do vse one thynge, not to take awaye the grefe, but that whan the bely is emptyed Guaiacum maye the better worke. Wherfore in this, my counsell is, that ye tourmente not your belye with thynges costely prepared, and specially e to auoyde the compositions made of many thynges.

¶ In this mynde I stycke surely, that I wolde suffre nothynge to be poured into me, but onely cassia by it selfe, and yet they offered me gladely many thynges, And I was also wonte before to poure in not onely Reubarbarum but other thynges also more barbarous than Reubarbarum, but my counsell came to a very good ende, whiche counselle if any wyll folowe, he hathe an exaumple, commaundemente he hath none. For we teache not these thynges beinge our selfe taughte of other, but we monysshe you, that whiche we haue proued, whiche thynge I wolde all shoulde remembre, that I teache nothynge here rashely, but that whiche I haue serued by myne owne experyence and proue, I

delyuer

delyuer vnto other. And if I hadde lerned ought elles, it ſhoulde not be kepte cloſe: but nowe ſeinge by dyligente ſercbe and ſtudyous labour I haue founde out the power and vertue of Guaiacum, whiche if I doo not well perceyue, it is a faute. But if I haue lerned it, as it is in dede: I do not greatly couet rewarde ne laude, I wyll ſhewe you al the hole faythefully. For that hath this medicine deſerued of me, excepte I wolde be vnthankefull for ſoo greatte benefytes. And therfore ſeynge many well lykynge menne of nature are corrupted through the dyuerſytie of medicines, yea and ſome of theym vtterlye dyſtroyed, my ſentence is, that nothynge ſhall be added to helpe this medycyne, for this wodde of it ſelfe is ſufficient to plucke vp this dyſeaſe by the rootes. If any thynge be put vnto it, ſpecyally of theſe thynges, that are inwardely receyued, this medycyne taketbe no helpe therof, but rather is corrupted and lette fromc his workynge. This thynge muſte be added therVnto, that they, whiche drynke of this Guaiacum, of what ſoo euer ſtate they be, in this ſyckneſſe haue ſoo lyttell nede of bathes, that they be vtterly forbede by theym that be expert, to waſſhe ſoo moche as they haue need, as longe as they ſhall

be

be in this cure, and are permytted very seldome to wasshe theyr handes, but neuer with colde water.

¶ What place the phisitions haue in this cure. Cap. xi.

But nowe I knowe, that some suspectethe me to be of this mynde, that I wolde on phisition to be vsed in this cure, whiche thynge is far otherwise. For my mynde is, that somme, that is well lerned and wyse, shoulde be gotten, whiche is not bolde ne lyberall in pourynge in of potycarye ware. His custodye and also his order, if he haue lerned the vse of the admynistratyon of Guaiacum, I wolde the sycke personne shoulde vse. And these myscheuous busy felowes, whiche are soo gladde to offer to vs this straunge waare, and medycynes, if any be broughte frome the heedes of Nilus, of whiche, the more they coste, the more they make of them, auansynge them aboue the mone, these I say I wold haue dryuen away, & in no wyse to se the sycke, no not

throughe

thzoughe a latis. I haue pzoued this thynge euen soo to be as Asclepiades indged, whiche thought all maner dzenches vnfrendely to the stomake. And Celsus also saythe, that medicines foz the moste parte hurte the stomake, ye and moze ouer that happened to me, that the same authoze shewed befoze shulde happen, that medicynes receyued in to the body, whan they had ben kepte in the lower partes, were dzyuen backe again into the heed, and caused great peyne, whiche thynge lette all remembze that wyll entre in to this cure, that they commyt not them selfe rashly to suche tourmenters, not onely bycause the nature of this woode is not yet well knowen, but also bycause it is theyz manet neuer to knowledge ignozance, but alwayes to cammaunde somewhat, to mynistre and gyue somewhat, vnto whom a man shall at noo tyme shewe his water, howe well and helthfull soo euer he be, but they wylle make theyz bylle to the potticaries, recipe, recipe, take, take, sayinge, that outher they suspecte some syckenes to be begon, outher elles that, the whiche is nowe at hande, must be pzeuented oz it come, excepte thou swallowe this (saye they) oz dzynke that, thou haste the ayes. O mysheuous men, if they maye be

called

talked men, and worthye to be hated of al the worlde. But what so euer they be, they haue ben bolde to take vppon them many thynges of late, aboute the admynistration of Guaiacum, trustynge in them selfe, vnto that worke, the sellers therof helpynge them forwarde throughe some conuention and bargayne made betwene theym I beleue. For whanne they sawe, that by meanes of this rude, vyle, and contemptible medycine, there shulde be hereafter no nede of theyr dysceptations. For I knowe some that wolde withstande soo fauorable and good a thynge, and yet durste not. And of the other syde, whanne the marchauntes feared, leste they shoulde selle but lyttell, if the phisitions allowed it not, for no man wolde lyghtly go vnto a medycine that came from so straunge a place, and was mynistred soo farre from the commen maner of medicines: than they agreed betwyxte them, I beleue, that this shulde be spredde amonges the common people, that the phisitions labour was necessary in this cure: So that they sellynge a remedye approued of the physitions, moughte gette as they were wonte, and the phisitions in the meane tyme shoulde lose nothynge of theyr stypendes, seynge that they were called vnto this cure.

¶ I knowe certayne phisytions of a better sorte, that wente into Spayne in the Emperours name, and in the name of a byssshoppe here, only to enquere and serche for this thing. And these, whan they were taught of theym that kerned and knewe the thynge in Spagnola, tolde nothynge in maner other wyse than our experyence hath: but that they added of theyr owne braynes, what medycines, vppon what dayes, with what observations oughte to be receyued, and by a mathematicall dyete, howe they shoulde behaue theym selfe in eatynge and drynkynge, which thyng I beleue, they dydde of noo cuyll mynde, but after theyr maner and superficiousnesse, vsed of somme good physitions, whiche are so desyrous to helpe the sycke, and are so tender towarde theym, that sometyme they do more than they shulde. Theyr good myndes I do alowe, but yet I thynke it daungerous, to agree vnto all men in all thynges. But to retourne agayne to these yll mynded physitions. I thynke they be agreed with the marchauntes, that they may be admytted in to parte of the lucre and gaynes. For I my selfe dydde se a certayne phisition, if we vouchsafe to calle a rude and an vnlerned asse by his name, who with many wordes

dispreysed

dyſpzayſed this wodde Guaiacum, as a vayne thynge, and nothynge wozthe: but that the marchauntes fayned it to doo theſe thynges. But ſhortely after this lewde dyſpzayſer was called vnto the cure of a certaine ryche manne, and ſhortely after to an other: And whan the manne beganne to ſmelle the golde, and ſawe greatte gaynes to comme thzoughe the multytude of ſuche ſycke men, he beganne fyrſte to be moze gentyll, and to dyminyſhe his cruelnes and malyce moze and moze, and within a whyle pzeyſed this wod, and greatly auaunced it, and ſayde: Nowe at the laſte, I my ſelfe haue pzoued the meruaylouſe power and vertue of this wod. Nay nay aſſe, but nowe thou haſt founde thyne aduauntage therin.

¶And after this maner this medycyne ſemeth to come into theyr canons, lyke wyſe as all other medycynes haue done, whiche thynge if it be doone by the auctozitie of the wyſe, expperte, and lerned phyſitions, I improue it not: Howe be it my mynde gyueth me, and I veryly beleue, that they canne not doo it as yet: And agayne I thynke hit not very neceſſarye. Foz eyther in Spagnola, where are noo phyſitions, ſomewhat is lackynge vnto this medicyne, oz elles it oughte

here lykewyse to be myniſtred without ſuche ſuperſticiouſnes and formalites. Maye there any man be ſoo lyghte of beleue, as to thynke that the phiſytions can handell this buſyneſſe more coumyngely, than they whyche knewe it by experyence in them ſelfe, conſyderynge howe that Guaiacum hath not continued ſoo longe with vs, that they myghte in that ſpace haue ſerched and lerned his nature. And to ſpeke in fewe wordes, men doo yet meruayle at the thynge, and is not as yet come vnto perfyte knowlege. Therfore can it not be vnder theyr canons in this ſhorte tyme, or any cauſe of his operation ſhewed.

¶ Let this therfore ſtycke faſte in all mennes myndes, that they thynke this ſymple dyete ſufficient to cure and heale them, whiche we teache by experyence in our ſelfe. Let theym be ſeene and loked vppon, of the ſober and lerned phyſitions: but lette theym leaue the dregges and ſpyces of this other ſorte. Lette theym bede farewell for euer and a daye to theſe that goo about to reſtore vs from diſeaſes with theyr diſputations. Theſe are they whiche as I ſayde, allowe nothynge that is fyne and of ſmalle pryce, and whiche thynke that I telle fables, whanne I ſaye that I haue dryuen awaye the ayes moo than eyghte

tymes

tymes, by dzynkynge of myne owne water, by and by at the begynnynge: and with noo other medycine. And that I haue sene menne in Saxonie, whiche haue quenched all maner dyseases with dzynkynge hotte buttered beere. And agayne they wyll not beleue me, that there is a seruante of my faders, whiche with .iii. certayne herbes sodden in wyne, hath healed a mannes bzayne panne bzoken to peces: and many sozе and euyll woundes hath he healed with a few herbes of our owen growynge, sodden in wyne oz water, and that within .v. oz .vii. dayes, without any feare of feauer. But this they thynke a vyle medycine, sayinge it is not done after theyr canons. And the same thynge doo they iudge of Guaiacum, whose nature and power, howe clerelye they vnderstande, and what maner wozdes they vse to haue of hit, we maye perceyue by the answere of a certayne noble physytion, not nowe yonge, that he shoulde begynne to pzactyse, but of extreme age, that it is verye lykelye he fealeth Auicen, Mesuen, and other authozs of phisyke, as well as his owne nayles. This physytion whanne I was wzytinge these thynges, and takynge my iourney from Frankefozd, where he was wzytynge of his recipe, was asked of

a certayne frende of myne, what he thought of Guaiacum, I haue not seene it, sayde he. But what so euer it be, the weyght, the colour, the sauour, muste be consydered in quantite and qualytie. Than sayde I, his weyght is very heuy, and synketh in the water, howe lyttell soo euer the cuttynge be: and hathe the same colour almoste that is in boxe, and it smelleth sayntely, sommewhat of rosen: doeste thou knowe nowe by this what the nature and power of Guaiacum is? Than he thynkynge to face me downe with wordes, chattered I wotte not what, out of Aristotelles predicamentes. Than sayde I. It may be, good father, seinge the dysease is newe, and this a newe medicine, that the hole matter is yet vnknowen vnto you. Thou arte deceyued sayde he, it is no newe dysease, seynge Plini writeth therof. Than I, beinge desyrous to knowe, what he knewe in Plini, that I knewe not, asked hym, what name Plini gaue vnto this dysease? Mentagran sayde he, quia vexat mentem, that is to say, bycause it vexeth a mannes mynde. Thanne sayde I, why and doo not other infyrmyties and syckenes than tourment and vexe a mans mynde: or dothe not frensyes, madnes, the fallynge euyll, and other rauyssynges of the

wyttes

wyttes this thynge more thanne the frenche pockes: As he was interpretynge I can not telle what: good olde man, quod I, lerne agaynste an other tyme to aunswere more wisely, and specyallye in suche thynges as apertayne to mannes helthe. For if ye hadde redde Plini, ye wolde not say Dentagran, to come a mente, but a mento. For in the chyn that dysease fyrst began, whiche thyng declareth it to be an other syckenes than the frenche pockes. And who coude forbeare to rebuke this myschenous mad asse heed: But let vs passe ouer these rascall physytions, of the whiche we se a great parte ryche in wordes, but in the knowlege of thynges verye poore, and let vs retourne to oure pourpose, wherof this is the pythe, that physytions shal be taken in this cure, not as mynysters of medycines or healers, but as kepers. And these to be, as I haue ofte sayde, chosen, wyse, and well lerned, and moofte expert, and suche as hadde leuer be wyse by theym selfe, than erre with the common sorte. And suche as if they coude heale a sycke man with eatynge beanes, wold not seke for any costly and especially straunge medicines.

Whether concernynge this cure there ought any regarde to be taken of thage of the seye, or the qualitie of bodyes. Cap. vii.

When they, whiche I tolde you wente in to Spayne, to knowe the vse of Guaiacum, enquyred, whether chyldren and greate aged personnes, moughte be holpen with this remedy. For seynge they were weake, it was in doubte, where they coude abyde this diete: answere was made by them that hadde bene in that plonde, that they neuer sawe chyldren by this remedy delyuered frome syckenes: But the menne of that plonde shewed them, that chyldren were wonte so to be cured, and women lykewyse without any difference, and olde men also very often. Wherupon I remembre the notable sayenge of Hipocras, that olde men maye well awaye with fastynge, but men in stronge and stedfaste age scantly, ponge men mocbe worse, and chyldren worste of all, specially they that are of a forwarde and quycke mynd. Howe be it Galenus wyll not olde menne there to be vnderstande men of the laste caste.

Further-

¶ Furthermore it is well knowen, that they that are of a ſanguine qualitie of body, maye abyde hunger better and longer thanne the coleryke. For in the ſanguine the humoure that nouryſſhe the body are more aboundante and plenteous, the heate is temperate and leſſe burnynge: for it is myngled with moyſture to make it ſlacker, but in theſe other, all thynges are thynne and dryye, and nedye of humours. Nowe who doubteth, but they that be fleumatyke maye beſte abyde hunger, ſeynge they haue more moyſture than theym nedeth. whiche thynges marked and perceyued, none that wyll take this matter in hande can lacke counſaylle, in what age or complexion ſo euer it be, but he ſhall knowe howe to dyminyſſhe the meate, and howe to enlarge hit, and agayne howe to bryngе in ſtrayte faſtynge, and howe to loſe it. Nother that onelye, but alſo howe moche or howe lyttell of Guaiacum ought to be ſpende. Howbe it in this thynge I thynke lyttel regarde to be taken, bycauſe this decoction, as I haue before tolde, is not ſuch as heleth by violence, or haſtely bryngethe helthe, but ſuche as bryngeth forthe his effecte ſlowely, and by lyttell and lyttell, and in a maner can not be perceyued, ſoo that I thynke it not to be feared,

whether it be mynysterd to an olde manne, a chylde, or a mayden, lest there be to moch gi-uen, so that no man passe to farre the mesure, which I haue appoynted. Therfore ye se, that I commaunde noo more to be gyuen to the fatte, than the leane. And also Celsus sayethe, there is moche dyuersytie betwyxte a stronge bodye and a fatte, and agayne betwyxte a thynne bodye and a weake. For they that be thynne haue mothe bloudde, and they that be fuller haue more flesshe. Whyche thynge ofte tymes deceyueth the physytions, as I tolde you it happened in me, whyle they iud-ged a sclender body to be weake, and a fatte body and greate to be stronge and myghtye. This oone thynge I thynke beste to shewe you of in the way, that my father being almost. xl. yere old, was holpen with this Guaiacum, obseruynge and keppynge this diete straytely, and yet suffred no great grefe: and in the meane tyme counsayl-led with no phisition, no he sawe not ones a phisytion, but onely vs-sed my prescriptions.

Whether

Whether the vse of this wodde be lyke in all places. Cap. viii.

Furthermore I wote it well, that men wyll aske me, whether the vse and effecte of Guaiacum be euerye where lyke. And also seynge it is a verye straunge thynge, whether it be as conuenyente for the Germaynes as the Spanyardes, and for those that lyue soberlye, as for these that lyue other wyse. For as it semeth noo doubte in other medycines, but that there oughte a regarde to be taken, of the nature of the place, soo lykewyse oughte there, as it semeth, aboute the admynystration hereof. For as the season of the yere muste be marked, soo lykewyse muste the plage of the skye be consydered, and that for many causes, and specyallye bycause we maye abyde hunger otherwyse in a thycke ayre, than in a thynne. But the residue of these thynges, I leaue to the physityons, to be more dylygently discussed of them. That that I haue lerned, and as moche as semeth to appertayne to the Germaynes, I wyll open vnto all men.

They of Spayne thynke, this medycyne oughte

ought to be lyke wyse myniſtred in all places for this dyſeaſe, ſeinge it hath nothynge, but that that all men maye vſe euerye where indyfferently, and alſo hath ben proued among the people of fyue dyuerſe nations. Fyrſte it came frome Hyſpagnola in to Hyſpayne, and than other nations aboute them ſoughte what profyte wolde come therof. And whan they vnderſtode, that many hadde vſed it proſperouſely, the Ricilians receyued it. From thens it came into Italye: and ſhortely after we of Germanie haue lerned the power therof by experyence. And of late we harde ſaye, that by the helpe of this woode, manye be cured in Fraunce. Whiche thynge ſeinge it is ſo, and ſeinge we lyue vnder that ayre, whiche is not ſo mocke ſubiecte vnto ſyckeneſſis, as the countrey of Hyſpayne and Italy are, throughe the ſubtylnes of the ayre, and therfore nede leſſe to feare thoſe pueltes, whiche may other wyſe chaunce, as the feuers, ſtytches, and ſuche other: And agayne ſeynge we haue ſtronge bodyes, that maye well awaye with labours, hunger, and thyrſte. And alſo the myndes of the Germaynes, for the mooſte parte, are meryly ſet, what ſhoulde cauſe vs to thynke, but that our region and menne be very apte vnto this medicine: Whiche thynge

Paulus

Paulus Ricius, a phisition of pure iugemente and hygghe erudition, approueth, and more ouer affyrmeth, that he knowethe by playne experyence, that no nation is more apte vnto this dyete. But if we had not seene some restored vnto helth throughe the helpe of Guaiacum, and nowe shoulde begynne to proue it: we oughte not beleue, that god were soo moche sette agaynste vs, that he wolde eyther kepe this helthfull medycyne frome vs, or defraude vs of the vertue therof, seyuge it was broughte from Spagnola into Spayne, and hadde the same vertue there, whiche it hadde at home: excepte a manne wylle saye, that Guaiacum disdayneth to be caryed vnto vs, his nature fyrste not chaunged, or whan it commeth to the Germaynes, that than it suffreth that greate and myghtye power and strengthe of his, to be taken frome hym, and noo where elles. And it is playnely knowen, that with vs his helpe is very presente, and peraduenture more presente than elles where. And our men, as they be moche gyuen to surfetynge, so can they, if nede require, abyde very longe and strongely bothe hunger and thurste. And more ouer as our bodyes abounde with heate, so are they very stronge. For after the iudgemente of Aristotle,

cke, they that inhabyte colde countreys, haue moche naturall hete in theym, and they that haue moche heate, for the moste parte are of great strengthe. And bycause the Almaynes vse moche eatynge and dr̄ynkyng, Ricius the phisition was demaunded of late, what he thought, whether it were best to remyt some what vnto theym in this cure of this sclender and thyn dyete, and he sayde: Noo by sayntemary, not thus moche, but rather handle them the strayter, lette these greate belyes vsed in eatynge and dr̄ynkynge, be dr̄yuen to a moche thynner dyete than these thynne and keane Italians. And he shewed me hym selfe, that he hadde punysshed with hunger one of these fatte felowes. x. dayes lenger than he ought to haue done, bycause he wolde haue nothing remayne that myght lette the operation of Guaiacum.

¶ This thynge and suche other I doo gladlye reherse by Ricius, and doo make often mention of Stromer, that suche as shall rede this boke may vnderstande, whom I cal good and ryght phisitions, and howe vnworthy I thynke these commen tormenters of menne of the dignitie of this tytle and name. And that straunge countreyes maye knowe, that Germaynie hath some good and excellente phy-

sitions.

tions. And that I delyte as moche in the lernynge and amytie of them, that be good and welle lerned, as I hate these vnlerned and foolehardy felowes, whiche after they be for theyr moneye ones made doctours, streyghte profesſe, that they canne reuyue the deed, and reſtore lyfe to theym that are buryed. But I wyll retourne vnto theſe two, whiche be of an other ſorte, of the whiche two Stromer, whan I aſked hym the laſte yere a medycine to pourge me with, ſayde, Doo not vexe thy ſtomake with medicines in this age of thyne, in whiche nature is able of her ſelfe to do all thynges moche better. For as he is verye ſcarſe in pourynge in of medycines, ſoo bryngeth he all ſycke people vnto a verye ſtrayte rule of dyete. Wherfore whan he hadde taken in hande, to cure one in the cytie of Auguſte after theſe wayes, and he ſayde, that he feared, leſte he coude not abſteyne hym ſelfe from women: Seynge than (ſayde he) thou haſte decreed to dye, thou haſte no nede of my helpe, and ſoo forſoke hym and lefte hym to his intemperauncie.

¶Of this ſorte there are two phyſytions: moo, of excellente name: wherof the oone is thy phyſytion, mooſte noble prynce, named Gregory Coppus, whiche hathe holden me

no

noo lyttell thynge in the wrytynge hereof, the other continueth in the archebysshoppe of Colyns courte, called James Ebelly, a man of soo greate auctoritie, that four yere afore, that he was made the commen phisytion, all phisytions were they neuer soo cunnyng, gaue place vnto hym. The other was hadde in greatte honour of all the chyefe lerned men of Papia. where this studye florysshyth, as well for the knowlege in physike as for other good lernynge, whiche he hadde ioyned vnto physyke. But this is noo place to reken vppe the excellente lerned men, but my purpose is to wryte myne experience of Guaiacum. And therfore in this place I repete this to conclude with, that I verylye thynke, that this wodde wyll helpe all maner of men, where so euer they be become, brought vp, or continue.

Cwhat tyme is beste to take hereVnto. Cap. xiii.

IT semeth for somme causes that folowe, that it is better to proue this cure in sommer than in wynter. Fyrst bycause (as Galen sayth) the moysture in sommer increasethe and

and runneth in all the bodye, and dothe goo and comme: and therfore the pestylente humours maye lyghtely be seperated frome the good, and they maye be expelled and banysshed: and these that be holsome and good, kept. Secondely bycause all dyseases in winter do fasten theyr rotes deper, and take sure holde, and in sommer contrary wyse, the humours be styll mouynge, and the bodye is apte vnto all chaunges. But these consyderations appertayne generally vnto all dyseases: But as concernynge this oure cure of Guaiacum, for as moche as a greatte parte of hit standethe in dyete and suffraunce of greate hunger, therfore it is moste expedyent to begynne in sommer. In that season a man maye better awaye with this dyete thanne in wynter, whan men are very hungry. For yf the bodye, beynge hotte and boylynge of hit selfe, as it is in sommer, shoulde moreouer be loded with meate, hit wolde lyghtelye be dissolued in to dyseases. But in the wynter it wolde not soo, for soo moche, as Hipocrates sayethe, that in wynter a mannes bodye inwardely aboundeth with naturall heate, and outwardly lacketh it, for so moche as thanne it auoydeth and fleeth frome the sharpenesse of the colde, wherwith the body outwardely

is compaſſed, into the inwarde parties, as vnto a ſtronge holde and caſtelle: and there cloſeth it ſelfe vppe: but contrarye wyſe in Sommer, the ſame naturall heate in mannes bodye folowyth, as Ariſtotle thynketh, the Nature of the ayre, and therfore puttethe forthe it ſelfe, and ſtretth oute to the extreme partes of the bodye. But ſoo it is, that the verye nature and propertie of this medycyne is, to reduce into the bodye, and bringe home agayne ſuche naturalle heate as is loſte. And therfore this it ſeemethe Inconuenyente to goo in hande with, or putte in experyence this cure in the wynter. For than it is thought dangerous, whan the heate of the outwarde partes is drawen vnto the inwarde partes, leſte the outewarde lymmes be forſaken and lefte emptye of theyr ſtrengthe and power, ſpecialye in theym that be colde of nature, whyche otherwyſe in the wynter looſe theyr heate, and haue theyr bodies ſlayne throughe the violence of colde, and be lyke vnto deade folke.

¶ But here maye we not paſſe ouer that, whyche Coppus admonyſſhethe, ſayenge, Guaiacum mouethe a manne to ſweatte, caſtynge oute the euyll humours, that be noyefulle to the bodye: Therfore ſaythe he, that

ſommer

ſommer is moſte apte for this cure, whan the humours are more ſubtylle, and the ſkynne thynner. And in the wynter the wayes and poores, by the whyche the ſweatte ſhoulde haue his courſe, and be expelled, are ſtopped, and the humoures gathered to gyther, and clodded. But on the other ſyde, for ſoo moche as in this cure doone by Guaiacum, the ſycke are greeued with nothynge more, than with thurſte, it is thought, that the ſycke may worſe abſteyne frome drynke in ſommer than in wynter. Wherfore in Spayne, and where the heate is vehement, they durſte not hytherto proue this experymente in the ſommer. Furthermore, in wynter (after the mynde of Alexander Aphrodiſius) there ingendreth on a man thrughe moche eatynge. (For than haue men moche better appetyte, than in other ſeaſons) an humour called pituita, that is, fleume, whiche thynge moughte be auoyded, yf this cure were than in hande, in whyche great abſtynence muſte be obſerued and kepte. Theſe thynges we haue ſpoken as towchynge the tymes of feruente heate and feruent colde, and nowe we wyll ſpeake of the other two ſeaſons, that be betwyxte bothe, of the whyche two, Autumne ſemeth the worſte of bothe. For than is there greatte

abundaunce of all maner syckenes, and the humours waxe worse and worse, bycause this tyme of the yere is vnegall and without order, alwayes chaungynge and inconstante, bryngynge in many kyndes of dyseases. For as Celsus affyrmeth, Autumne kylleth many a one.

¶ Furthermore the frenche pockes are very noysfull to the synowes, and the sayde author teacheth, that wynter and Autumne be not mete nor apte tymes vnto medycines, for the resolution of the synowes. But these are the reasons of them that dysputе generallye and speake not onelye of the vse of Guaiacum. Wherfore this I thynke, that sommer (at the leste wayes in Almayne) maye be beste taken: but that is that parte of sommer, that begynneth whan vere endeth, as in Maye, for than there is not here so moche heate, but the syckе maye well abyde and suffer thyrst: And in wynter the colde is very feruente, and likewyse in vere and Autumne the colde is sharper, thanne the syckе maye abyde this cure. For it is one of the chyefe poyntes for hym that is restored by Guaiacum, with all dylygence to eschewe colde. And as for suche incommodities, as maye happen in the sommer, to the intente they maye the lesse be feared. I

haue

haue ſpoken of before, and ſhall repete them agayne, whan place ſhall be. And neuerthe-leſſe at this tyme I doo affyrme, that this drynke of Guaiacum dothe meruaylouſelye ſtyre vppe the naturall power and ſtrengthe, and hath power and myghte to quicken and to make luſtye the bodye, whiche for lacke of naturall heate is weake and conſumed: whiche thynges if they were not as I haue ſayde, and hadde not Hipocrates in a certayn place, if I well remembre me, ſayde: that Here and Autumne are the mooſte apteſte tymes to lette bloudde and mynyſter medy-cynes, verylye the counſaylle of Celſus ſhulde thanne haue ſemed beſte, whiche ſaythe: Here is the holſomeſte tyme to goo to phiſyke, and nexte vnto that wynter, and that is verye daungerouſe, and Autumne mooſte daunge-rouſe of all.

That we muſte vtterly forbeare wyne and women in this cure. Cap. xv.

And maye I not boldely affyrme, this medycine to be gyuen vs of god, ſe-ynge it neuer helpeth, excepte a man

be gyuen to holynes of lyfe: Verily whose as we be brought into the fauoure of god by two vertues specially, that is by the chastitie of body, and abstinence of meate and drinke, as the lawes of chrystyan people beare recorde, let hym be sure, except he bynde hym selfe straytely in these bondes, he shall not onely come vnto this medycyne in vayne, but shall go forwardes also in the same with no lyttell daunger. In so moche that it is playnly knowen, that he shall dye without remedye, that vseth any womanne before the. xl. dayes after the cure is begonne, eyther bycause the body so emptyed, is not able to suffer the iniurie of that acte, or elles bycause god wylle not that any man shulde vse suche his greatte benefyte vnpurelye. And therfore amonges al them that proued this wood in Almayne, it happned one felowe to dye, and that through this faute, as they that were present affirmed by their othes.

¶ And neyte vnto this the vse of wyne is knowen moste pestilente, and muste be auoyded in this cure. For it looseth the ioyntes of the body, and hurteth the synewes. And for as moche as it hathe vehemente power to enter into the lymmes, and shake all the bodye, it is thoughte, that this decoction of Guaicum

cum ſhall not profyte in his bodye, that vſeth wyne, but ſhall rather put hym in ieoperdye and feare of deathe, whanne theſe thynges Guaiacum and wyne, whiche are moſte contrarye, mete and come togyther. Therefore ſomme there be, that monyſſheth to abſteyne from wyne an holle monethe after the tyme of this cure is paſte, for ſo morhe as this medycyne kepeth his courſe of worckynge many dayes after it is dronken. And therfore leſte any thynge ſhoulde ſtoppe or let it, they take awaye the vſe of wyne, and he that fleeth the voluptuous pleaſure of the bodye, muſte take hede that he gyue no place to glottonye. For the olde prouerbe wytneſſeth, that hunger neuer begetteth adulterye. And ageyne it is ſayd, that Venus wayeth colde without breade and wyne. Aelianus wrytethe, that Valeucus the lawyere of Locrenſe, forbede ſycke men wyne vnder peyne of death, without the phiſitions counſel. But be it the nature of Guaiacum myght ſuffer this voluptuouſe acte, and dyd not abhorre wyne, yet dothe the phiſitions bokes with full mouth make mention, that they are very hurtful & greuous vnto that body, whiche is take with this ſycknes, and principally for the ioyntes. Wherefore Celſus reporteth, that there were ſome

that were veped with ache in theyr lymmes, whiche throughe one yeres abstynence frome wyne and womenne haue bene safe all theyr lyfe. And the same Celsus concludeth, that suche as are borne chaste, or be gelded, or chyldren, or euer they fall to womans company, and lykewyse women, excepte theym that haue their flowers stopped, are seldome tempted with this dysease. And Alexander in his problemes sayth, that suche as drynke water onely, are quycker in all senses thanne other. For wyne stoppeth the wayes of the mynde, and dulleth the senses. And Cicero sayth, that for so moche as wyne profytethe the sycke but selde, and hurteth verye often, it is moche better not to gyue it, than vnder the hope of doubtfull helth to runne into open ieoperdye. And Venus, in what so euer state a man be, coldeth the belye, and dryeth it, if Aristotle be true. For in such couplynge, the naturall heate departeth, and throughe the euaporation that than is made, drynes is caused and ingendred.

¶ So sobernes and chastite two holye ordynances of lyfe, be the pryncipall obseruation in this thynge, the highest precepte, the chiefe poynt of helth, whiche diligently kepte, noo ieoperdye can ryse. For be it they tarye the

medicine

medicine or vtterly stoppe and let it, yet they put not a man in ieoperdye of his lyfe, whan they be neglected.

¶ That salte muste be eschewed in this cure. Cap. xvi.

Monges all the thinges that muste be auoyded, somme men do metuayle, why salte is forbydden to be vsed for the space of this dyete, consyderynge there is other tymes nothynge more holsome for mannes bodye: and they saye, that they can not perceyue, howe any hurte shulde comme therof in this dysease. The whiche commeth all to gether of the corruption and putryfaction of the blouddde, seynge onelye salte mooste of all thynges preseruethe and defendethe frome bothe these. And more ouer the nature of salte is to make faste and drye vppe, to bynde and clense: whiche propertie were thoughte mooste meteste and necessary to be ministred, to plucke vppe this disease by the rootes. Fyrste bycause the bodye infected with the pockes, is looseb and

ſhaken: ſecondely bycauſe the humours pro-
cede and flowe out from one matter. Thir-
ly, whiche is the chiefe poynte of all, bycauſe
the corrupte and infecte bloudde is yet within
the bodye vnpourged. For this ſyckeneſſe is
noo other thynge than a certayne order and
ſtate of the body chaunged through the trou-
ble of the bloudde: Euen as it happeneth in a
citie, whan a ſedition and part takyng entreth
into a common welthe, and the common peo-
ple be moued in theyr myndes: than are all
thynges ſcattered abroode without order,
and moued oute of theyr places, nothynge
hangeth together, nothynge ſtandethe, no-
thynge abydeth, no quyetneſſe, no peace, but
all full of trouble, Vnto the whiche chaunge
of the bodye, motion of members, and ſha-
kynge of ioyntes with all ſuche troubles,
there muſte come ſome ſadde and wyſe fa-
ther, a man of hygh auctoritie in the common
welthe: for his godlyneſſe and good deſer-
vynges towarde all men (who as Hyrcylle
ſaythe) maye gouerne and rule with wordes
theyr hartes, and quyete theyr ſtomackes.
Soo in lyke maner is it in ſalte, whyche as I
ſayde, through faſtynge, drienge, byndynge,
and purgynge, dothe putte to quyetnes thyn-
ges, that are moued, dothe vnyte and knytte

thyn-

thynges that are broken, dothe ſynde togy-
ther thynges that are plucked aparte, dothe
make caulme and quyete thynges, that are
troubled: and bryngeth quietneſſe and ſaue-
garde vnto all thynges: yea howe greatte a
thynge and howe neceſſarye thought Plinye
ſalte to be, ſayenge without ſalte a mans lyfe
can not indure? And therfore ſay they, howe
can that hurte in this ſyckeneſſe, whiche in o-
ther dyſeaſes conſerueth all thinges? And for
as moche as in this cure we muſte take hede,
that no corrupte humours be aboundaunte,
and ſalte reſolueth and clenſeth all fylthye
moyſtnes, and alſo kepeth downe and reſtrai-
neth the flowynge of the body: it is thought
we ſhulde be more plentuous of ſalte herein,
than elles where. Not withſtandynge theſe
reaſons, we muſte haue an nother conſyderа-
tion herein. And fyrſte of all, as moche as
appertayneth vnto his dyſeaſe, howe the
ſycke muſte forbeare ſalte meates, not all
maner, but onely ſuche as are verye ſharpe.
Lette it be asked of the phyſytions, whyche
haue longe before tyme proſecuted that mat-
ter to the vttermoſte, for this tyme, ſeynge
the medicine of Guaiacum is ſpecyallye in-
treated of, we may ſay, that thoughe all phy-
ſytions knowe the vſe of ſalte, excepte it be
verye

verye lyttell, to be noyous and hurtefull in all other passions of the synowes, and in suche dyseases as sprynge of corrupte bloude, and of yelowe and blacke colour, or salte fleume, for so moche as with his tartenes, it sharpeneth coler, and bourneth the bloudde, and with his native dryues causeth the humours and nutriment of the body to drye vp, and by that meanes dystroyeth al thynges, that shuld helpe vnto helthe. Yet neuer the lesse aboute the admynistration of Guaiacum they forbede vtterlye all maner vse of salte: for the same consyderation they forbede all sharpe thynges, and moreouer all thynges penetratiue: and amonge these spyces, and wyne. For so moche as al suche through their sharpnes and persynge power, do open all poores and entrees, and goo depe: whiche vyolence runnynge throughe the body, Guaiacum can haue no place to worke. If these reasons doo not satysfye those mennes myndes, I wyl say vnto them, as the phylosophers saye of the stone Magnes, if it be anoynted with garlike, it draweth not yron to it, soo lykewyse Guaiacum hath a certayne secrete vertue, and can not tell whether it be as yet knowen, to abhorre specyallye the vse of salte, and whiche power is loste if salte ones come vnto it. And

this

this haue we ſpoken of the forbearing of ſalt. in this cure. Nowe wyll we ſpeake of the ſclẽder fedynge and hunger, wherwith the bodye muſt be weakened and made leane, wherupon all the matter of this dyete hangeth.

¶ Of ſklender fedinge, and hunger, neceſſarye in this cure. Capitu. xvii.

ALthoughe we ſpake before of the ſmalle and thynne fedynge, that the ſycke muſte vſe, and how his meate muſt be diminiſſhed, & he brought to hunger, yet we thynke it very neceſſary to warne you ones agayne of the ſame thynge, in this place, not onely bycauſe this medycine requireth a voyde and an emptye body, frome all manerfulneſſe, but alſo bycauſe I wolde declare, that in olde tyme there was a lyke maner to cure the ſycke. And we maye alſo rede in Diodoro, that the Egiptians did heale their ſicke other with faſtynge or elles with vomyt. For they affyrme, as he recyteth, that ſyckeneſſes are ingendred ſpecyallye of the ſuperfluitye of meate. And therfore they thoughte that

waye

waye of curynge to make moste vnto helthe, that taketh awaye the fyrste causes of the dysease. Let not therfore these dronkardes, these interpretate felowes, gyuen to surfettynge, be greued with this dyete, whyche as Persius sayth, delyteth onely in delitious fedynge, and maye lyue scantely halfe a daye without meate: whose deity as the prophete sayth, is theyr god, and all theyr mynde and lyfe is nothynge but fedynge. Lette suche felowes, as I sayde, ceasse theyr grudgynge agaynste this dyete, seynge that therby so excellent and so good a thynge is obteyned, and so great an euyll is auoyded with so lyttelle labour. And let them not than in this thynge speake of the great ieoperdye, whiche maye comme of weakenes, throughe longe abstynence: as who sayth, that he may faynt, that eateth after this maner. For Plynie sayth, that none dyeth for lacke of meate before the. xii. day, and may contynue vntyll the. xi. day. And albeit he wryteth, that in his tyme there was a woman in Germany, whiche lyued sometyme fulle twentye dayes without meate, and sommetyme. xxx. And that he sawe a manne, whyche contynued. xii. wekes without meate, drynkynge euery seconde day onely water. Plinye also sayth, that he knoweth

weth for a ſuretie, that the Scythyans, hauynge certayne herbes in theyr mouthes, abyde hunger & thirſt ſomtyme.xii.dayes. And ſome alſo ſaye, that the chryſten phyloſopher Amonius, neuer eate but onely toſted breade, whyche thynge if any man greatly meruayle at, lette hym remember, that this is alſo wriſten in the ſtories, that certayn of the Wages lyued ones by meale and herbes onely. And that Diodore wriſeth, that the olde Egyptians meate, was herbes and rootes. And Heſiodus monyſheth, ſaying, we ſhulde lyue and eate Malus and aſphodelo. And Plato wriſtyng of the lawes maketh mention, that Epimenides was contented ſometyme ſo to lyue. If any man wyll ſet theſe thinges before his eyes, and conſyder theym, than ſhall he perceyue, that we lyue verye deynteouſly in thys dyete, and do take in a maner more than needeth. But if it were a very harde thynge to abſteyne ſoo from meate, what is he that loueth hym ſelf ſo lytel, but he wolde to get his helthe, ſuffer this griefe? or that hadde not leauer ſuffer. xxx. dayes hunger, than to be ſycke as longe as he lyueth? or had not leauer paſſe ouer ſoo many dayes with ſtronger hunger, that he maye lyue the reſydue of his lyfe holle and ſounde of bodye, than to a-

noyde

noyde this lyttell gryefe, and to be tourmented all the dayes of his lyfe with intollerable sorowes, and to haue runnynge from hym stynkynge and fylthy matter? I haue tolde you, that this is no newe maner of curynge: for alwayes the beste physytions haue commaunded abstynence to the sycke. Of the whiche nombre is Asclepiades, who, as Celsus saythe, wryteth, that the mooste soueraygne remedye agaynste the feuer is, as he hath proued it, to diminisshe the strengthe of the patient with moche watche and abstinence, in so moche that at the fyrste begynnynge of the syckenes, they shulde not so moche as wasshe theyr mouthe.

¶ Abstinence, sayth Eusebius, bothe kepeth the bodylye helthe, and the shamefastenes of mynde. Wherby it appereth, that lyttell and temperate fedynge is profytable to the flesshe and the soule, as wytnessethe Timotheus, whiche beinge on a season with Plato at supper, haupynge before hym suche meate, as he was wonte to haue, tourned towarde his frendes and sayde: They that Plato receyueth to supper, shal be wel at ease longe after, meanynge that after moche eatynge of dyuers and aboundaunt costly dysshes, deyntesously dressed, there folowed euyll and rawe

digestion,

digestion, and greatte grefe of the stomake. wherfore afterwarde whan it chanced him to mete with Plato, he sayde vnto him: Ye Plato do ete this day rather for to morowe than for the tyme present.

¶ And in Lucian Gallus the cocke Pithagory iudgeth it a great benefite of god giuen to Micyllus, bycause he coude alway with hunger auoyde all feuers. And for that cause was without suche dysease. Nowe what shall we saye to that, whiche as sayncte Hierome wrytethe, that certayne dyseased with the ioynt ache and the goute, after theyr goodes were gone, and were from them, and were brought to poore fare and symple meate, they dydde recouer theyr helthe? For they (sayth saynt Hierome) toke no thought nor care for theyr houshold, and the habundance of meate and drynke, whyche do breke both the bodye and the soule. And anone after he sayethe: There is nothynge that dulleth a mannes mynde so moche as a full bealy: ryspynge and tournynge hyther and thyther, blowynge out wynde with balkynge fysting and fartynge.

¶ This story maye be a lernynge vnto many men, whiche is redde of a certayne greatte belyed and fatte abbot. As he was carped

vnto certayne bathes, hit fortuned hym to mete with a gentylman, who asked him whither he was goinge? the abbotte made hym answere and sayde, that he muste go vnto the bathes. why (quod the gentylman) are ye sycke? Nay (quod the abbot) I am not sycke, but I haue no appetite vnto my meate. I goo therfore nowe vnto the bathes to get agayne myne appetite, whyche I dydde of late lose: for they are holsome therfore. Verily (quod the gentylmanne) In this thynge I can be a better phisytion vnto you. And toke the abbotte with hym, and putte hym into a deepe and darke doungeon, where he fedde hym certayne dayes hungerlye: and than at laste he asked hym, whether he had an appetite to his meate? Ye marye (quod the abbotte) I feyth (quod the gentyll man) than is it reson that thou gyue me a rewarde for my medycine, and made hym paye two hundred crownes, and sente hym awaye in good healthe, with suche an appetite, that he coulde haue eaten bothe beanes and lekes, where as before he refused all maner meate, were it neuer soo deyntie: and soo was he wekle ordered, seynge he soughte not meate with hunger, but hunger with meate. But peraduenture we haue spoken more than ynoughe of

this

this thynge, therfore lette vs go vnto other matters: But fyrste I muste tell you, to make an ende of this Chappter, that Guaiacum requyreth not a bealye that is replenysshed with varietie of meates, or troubled with wynde in the inwarde partes, but puryfyed and clensed from all rawnes and grossenesse of humours.

Howe hunger may easely be suffred. Cap. xviii.

AND this scarsenes of meate canne not onely be borne, but also may easily be borne, and that throughe the vertue of Guaiacum: which after that the bodye is oones broughte downe, doth both preserue the lyfe, and also causeth that the sycke shall not nede to eate any thynge at all. Therfore dyd I not without a cause gyue warnynge, that the sycke shulde abstayne from meate as moche as may be. And if he waxe feble or faynt, he maye not be holpen with meate, but with the swete sauours, which I speake of, as moche as is possyble, putte to his mouthe, and specyally with hotte breadde. But if any fele

hym selfe to be wasted and redye to slyde a-
waye throughe weakenesse. Whyche thynge
howe it shoulde chaunce in any manne, I can
not telle: for in me there happened no suche
thynge at all, that I neded any maner helpe:
Than I wolde counsaylle hym to vse these
thynges, whiche Plinie thynketh easeth hun-
ger, and quencheth thyrste, whanne they be
verye lyttell tasted of, that is butter and ly-
keresse, reclisse likoresse. Orels in this thinge
we muste folowe Celsus, whiche sayth thus:
This oone thynge muste alwayes be obser-
ued, that the physytion be often tymes caus-
ed to sytte by the paciente, to consyder what
strengthe he is of, and to cause hym as longe
as he hath any strength to wrastle and fyght
with hunger. And if he begynne to doubte of
his weakenesse, to helpe hym with meate.
Excepte any had leaner folowe that, whiche
Gellius sayth, that Erastrat dydde wryte,
that the Scythyans, whan they for somme
cause muste nedes suffer hunger, do thruste to
gyther their beaky, and bynd it rounde aboute
very straytly with brode swadlynge bandes,
thynkynge that by suche pressynge to gyther
of theyr beaky, hunger maye be putte awaye,
or the easelyer borne. For seing, as he sayth,
hunger commeth of emptynes, and is caused

of

of the voydnes and holowneſſe of the intrapſee, and of the bealy, than whanne the bealy is gyrded in harde, ſoo that the emptynneſſe is fylled, and the holownes ioyned, there can be no hunger where as theſe thinges be not, and vtterly forbearynge of meate, maye lyghtly be borne. But why ſaye I, vtterlye forbearynge of meate, whyche canne not be in this cure? I maye well calle it hunger, what ſoo euer it be, that any abydeth. For it maye be ſuffered weele and eaſyly, thoughe a manne take nothynge in the worlde to helpe it. But vnto theſe deynteouſe ſycke perſonnes what thynge can be lyghte? whiche canne not onely ſuffer no hunger, but alſoo not to haue a ſtomake vnto meate, they thynke it intollerable. For the whyche yf at any tyme they be ſycke, we moughte prayе god, that they neuer recouer, conſyderynge they eſtreme it a greatte grefe to bye helthe with a lyttell ſufferynge.

¶ Of theſe maner perſons yf I ſpeake ſomwhat largely, I doo it after myn accuſtomed maner, ſpecialliye whan I perceyue manye of my countreye menne the Almaynes, to erre in this behalfe.

¶ The prayse of temperaunce in spyte of ryotte. Cap. xiv.

BVt I beseche almyghty god, that this nacyon maye oones knowe it selfe. Whych thinge I do not desyre so moch, bycause it is vncomely, that the people that rulethe all the worlde, shulde soo lyue, as for that, that in the intemperancye and ryotte is an occasyon to vs of great euyls, and also to be greately dispised. If other people shoulde eate and dryncke as moche as they coulde, they thynke they shoulde passe the lawe of Nature: but whan we cromme in so moche, that we cannot beare it, we loke after laude and prayse. What meaneth these stryues and contentions of our valyaunt drynckers? whanne he that dryncketh is receyued with triumphe, whan it is glorye to ouercome in dryncknge, and no shame to be dronke, and caste it vp ageyne. O countrey, O empyre. As for the Pokonians, or if there be anye other that passeth vs in dronkennes, I regarde them not, but this natyon I say ought to remember them selfe, and haue regarde to theyr dygnitie: excepte it seme, that other nations are comen vndey

this

this empire, not for the reuerence and opinyon, whyche they hadde of our noble forefathers, but to dyspyse and mocke vs. Verily it muste nedes be, that they were farre other men, that had suche honour giuen vnto them, than we be, that are thus despised. Is there so moche as a chylde in Italy, that knoweth vs by any other name, thanne by the name of dronkerdes? Seynge thanne that other straunge nations doo speake sooner of oure vyce than of our humanitie or vertue: Wyll we not chaunge our lyuynge? Shall we not seke to lose this honour to oure greate rebuke and shame? Or shall we not thynke, that hit is more shame to vs to loose the title and profytte of the empire, that hath benne a glorye to receyue, whanne it was offered vnto vs? Or that sober menne and reasonable wyll be contente to be vnder the rule and dominion of a dronke and barbarous Nation, beynge withoute all good humanitie. But yf it canne nat happen into the braynes of oure menne to vnderstande theyr owne shame, yet at the lest lette theym knowe theyr owne dystruction. And yf we sette so lyttell by the losse of our glorye and the rebuke and shame of our voluptuous mynde, that we wyll not leaue for that, oure vnthryftye lyuynge: Let vs at the

leſte wyſe haue ſoo mothe wytte, as to care
for our bodyly helthe, whiche muſte nedes be
troubled and brought to nought in ſuche fea-
ſtynges, ſurfettynges, and dzynkynges: a-
bout the whiche as the ſatyzike poete ſaythe,
leapethe and ſkyppeth in greatte companyes
of all kyndes of dyſeaſes. But Germanye
hathe loſte his wytte and vnderſtandynge,
and hath forgottenit ſelfe, not all Germa-
nye, but many in Germanye. Theſe be they
that drawe theyr dyners vnto ſoupper, and
theyr ſuppers in to farre nyghte. Theſe be
they, whyche thzoughe theyr myſorder, haue
cauſed a ſtraunge poete, but yet not an ylle
poete, for he ſemeth to hate yll men, to wzite
to the greatte ſclaunder of this countreye,
ſayenge: Bacchus ſytteth at the deyſe, and
Appollo is caſte out of all company. For all
the lyfe there is nothynge els but dzynkyng,
that is, they ſet more by dzynkynge, than by
wyſedome. Howe be it theſe dzonkerdes,
that erre thzoughe madneſſe and lyghteneſſe,
mought lyghtely be deſpyſed: but theſe that
with theyr deynteous fare, and nyce and
wanton apparell caſte theym ſelfe headlonge
in to the mydmayne ſee of Voluptuouſeneſſe
and pleaſures. Theſe I ſaye, be wozthy to
be hated of all the wozlde. Theſe be they,

that

that lye vpon theyr pyllowes of downe heaped to gyther, that consume what soo euer may be gotten by lande or see, not to susteyne theyr lyfe, but to delyte their swete mouthes, that muste weare the fyneſt lynnen, that muſt be robed in purple, that reioyse to be wrapped in softe myse skynnes, not so mocke to keepe them frome colde, as for delycacy and wantonnesse. These be they, that maye not towche common clothe, whose skynne can not suffer but the fyneſt and softeſte thynge that maye be gotten: that take theyr counselle in quaffynge, and in thier counsele quaffe, that medle with no sadde matters, but leade all their lyfe in feastynges.

¶ These thynges ar not vsed (I say ageyn) throughe all Germanye, but specially, whiche thynge is to our greate shame and rebuke, amonge the chiefe and the nobles of Germanye: whyche pamperde vppe dayly with all maner deyntie fare, eyercysynge dyners and suppers meate for popes, in theym they banket, in them they bringe one to an nother, and therein haue suche pleasure, that they had leauer dye, thanne to be plucked from it. They haue none other care, but to fylle the beely: by whom Salust, if he had suspected such beastes euer to come in Germany, might

welle haue ſpoken this his ſayenge. Many men gyuen to feedynge and ſleapynge, haue paſſed euen as ſtraungers theyr holle lyfe, without knowlege and lernynge. But lette a man caſte with hym ſelfe what opinyons the Romaynes had in theſe dayes of the people of Germanye: and thanne ſette before his eyes, what a monſter, and howe hatefull this cherysshynge of oure throtes, that we nowe vſe, hadde ben than? In the whyche whanne we haue ſpente a great parte of our lyfe, and haue receyued thens thoſe thinges, that muſte nedes folowe that kynde of lyfe, that is innumerable kyndes of dyſeaſes: than do not we confeſſe nor knowlege our faut, but do accuſe god of cruelte. And thoughe hit be we our ſelfe, that gette and bye with great coſte and expenſes the ſedes of all our ſyckeneſſe, and nouryſſhe with all oure harte oure owne myſchefe and diſtruction, cherysſhynge oure euyls with the loſſe of our holle patrimonye, yet whan we be ones downe, and ſette vppe with quoſſens and pyllowes heaped rounde abonte vs, not able to moue hande nor foote, thanne we blame nature, and ſaye, we maye thanke god of all our euyls and peynes.

For no glottons doo otherwyſe thanne they dydde, whyche Iunenall ſpeaketh of, whyche

the beleue, that god in his fume and wrathe, dothe caste these diseases vpon theyr bodyes: and therfore calle them the gonne stones and weapons of god. But wolde to god we wolde retourne to our olden porrage, and be couered as we were in tyme paste, with wollen garmentes, so made that euery lymme and parte of vs moughte be sene, and to waxe weary of this sylke, and hate these garmentes soo fulle of playtes. For what other thynges are all these, but fyrste the wastynge of our patrymonye, and than the purchasyng and interesse of all euylles and dyseases? Verily our ancestours, beynge verye nyggardes in this thynges, dydde greatte actes and excellente thynges with hygh glorye. But whan dydde we, that to fulfylle our pleasant affection receyue venom in the stede of meate, any thyng worthye the honour and glorye of Germanye? It was farre better for vs to be called and counted barbarous, whan oure kynynge was homely and rude, than nowe to haue in this ryottous lyfe, and this shame, the laude and prayse of wyttes and good lernynge.

What wolde great Charles say nowe, yf he came agayne to vs, and sawe our princis in theyr vtter garmentes of sylke: seynge that he hym selfe wore a shert of habergyn? Or what

what wolde one of the Othons say, whyche stretched oute and enlarged their vertue and valyantnes in duste and durte: whanne oure men annoynte theym selfe with straunge and costly bawmes.

¶ There is a notable execration of Chrysyppus agaynste them, that vse oyntementes voluptuouslye to the pleasure of other. The deuylle take these delycate felowes, saythe he, that haue slaundered so good a thynge, the people that were wanton and gyuen to pleasure vsed it in tymes paste. But it was neuer thoughte, that the Germaynes shoulde euer come to this poynte, to smelle of oyntementes and bawmes. And nowe we calle for pommanders, muskballes, damaskepouders, and all maner sauers, as thynges necessarye to our lyfe, and thynke it greate honour to be to smelle of suche straunge sauours. Nother is it women only that are in this faut, but me, specially princis and prieftes.

¶ Solon forbade oyntmentes to be solde in a citie of Grece: And the Lacedemones, expelled them frome their cytie, sayenge, that they corrupted and marred theyr oyle.

¶ And Licurgus toke awaye from the same Lacedemones banketynge, feastynge, and costelye dyners. And Socrates, as Xenophon

ꝑhon ſaythe) dydde greuouſely rebuke ſuche ryottous abundance.

¶ Trewely the olde Germayns mynded no ſuche voluptuous pleſures, and they thoughte it a very ſtraunge thynge, to lyue any thynge wantonly or nycely. ℑ haue harde ſome olde men ſay, that whan they were yonge menne, it was a ſuſpecte thynge to weare a gowne, whan we nowe a dayes do honour and worſhyppe purpull. And therfore we may welle crye, O corrupted and wretched worlde. They were couered with the ſkynnes of wylde beaſtes, and laye in theyr fyeldes vnder the ſkye, and were made ſtronger with contynuall labour, where we that be wantonly and nycely clothed, and take our pleaſure vnder oure gaye gylted howſes, be thrꝛoughe all kyndes of ryotte and voluptuous paſſetymes vtterlye weaked, and of all manly ſtrengthes depꝛyued. And maye any man thynke, that this maner of lyuynge can lyghtly haue an ende, ſeinge the chief & prꝛincipall example therof cometh fro them ſpecially, that be callyd prꝛieſtes? what they be in dede god knoweth, and they only, to whom it hathe pleaſed god, to gyue trewer eyes to ſe with. Theſe do not vſe all maner pompes and exceſſes in thynges appertaynynge vnto

the

the ſeruyce of god, but euerye one of theym muſt ſwym at home in his honſe in all maner of coſtly and deynteous dyſſhes and cuppes, and they calle eatynge and drynkynge, lyuynge, or yf they do not ſo call it, yet verely they ſo eſteme it. And therfore ſeynge they doo ſoo, other menne thynke they maye doo the ſame.

¶ And this the laudable and naturalle cuſtome and faſcion of Germanye is banyſhed. For we be ſo farre goone, that we excede all other nations, be they neuer ſo euyll, in ſuche aboundaunce and Volyptuous pleaſures. It hadde more becommed vs, to haue dryuen theſe thynges oute frome the myddes of vs, and as Diogenes dydde to the Tartis and fyne manchettes, ſoo to haue ſayde to this ſtraunge ryottous maner, O gueſte goo and gette the hense quyckely. Ye thexamples of ſtraunge nations ought ones to haue taughte vs. And ſeynge to banket and ſurfette moſte largely, is nowe a day counted moſte kyngely, why do we not here the auſwere of Menedemus the philoſopher, whiche he made to Antigonus, aſkynge hym, whyther he ſhulde go to a deynteous and coſtely feaſte or not? Haue in mynde (ſayde he) that thou arte a kynges ſonne. Antiſthenes, to a certayne

perſon

perſonne prayſynge delycious fare, ſayde, I wolde our ennemyes fared delycately. The wordes alſo of ſaynt Pauke ought to be writen in our harte, ſayenge: Meates are gyuen to the bealye, and the bealye to meates, but god ſhall make an ende of bothe. The ſame Pauke whan he condemneth the workes of the fleſhe, amonges whyche he nombred exceſſe of drynkynge and eatynge, he addethe to theſe wordes, Of the whyche thynges I nowe warne you, lyke as I haue before tymes warned you, that they, whyche commytte ſuche thynges, ſhall not be the Inherytours of the kyngedome of god. But they nowe do the ſame thynges, whyche ought to be our gydes into the kyngedome of god, prieſtes, chanons, byſſhoppes, and prelates, in ſo moche that it is nowe come into a prouerbe throughe out all Germany, Let him be made a man of the churche, that loueth to lyue pleaſantly, as thoughe ſuche a lyfe were meteſt for them.

¶ The frugalitie of my grandefather Laurence Hutten, whiche is worthye to be writen, ought to moue vs vnto moche glorye, who all thoughe he were ryche, and moche occupied in greatte matters of oure princis, bothe in warre and peace, yet wolde he ne-

ner

ner admytte into his howse pepper, saffron, gynger, nor suche other straunge spyces, nor vsed garmentes but onely of our owne wolle, all thoughe there were sometyme precyouse vestures gyuen vnto hym for the welle doinge of his busynesse. And he dydde not only this hym selfe, but also amonges his equalles he rebuked greatly the fascions and maners of men, sayeng, we seke euer straunge thynges, as though we hadde not growyng with vs, wherwith our meate may be made delycate. If we wylle please and delyte our taste, or as though the great price of our garmentes dyd increase the qualities of the mynde. But I wylle ceasse to speake more of this man, leste I shulde seme to couete myne owne glory. If I had fyrst tolde you this one thing me thynketh it is not so goodly a thynge to be borne of this my stocke and familye, in the whyche be some causes besydes this, wherof I maye glorye, as to be borne his newe, that thus hathe lyued. Oure predecessoures, and suche as I my selfe haue seene olde men, whanne I was but a chylde, whanne they dydde kepe in theyr meate, drynke, and clothynge suche temperaunce, they were of good lykynge of body, and through great labour were hardened ageynste hunger and thyrste,

heate

heate and colde, where as we at the fyrſte froſte, ſneuer and ſhrinke togyther both hand and foote: and as ſoone as wynter beginneth, we be treble furred, and be ſhut vp in oure hot howſes, out of the whych we go not, vntyll mydſommer, whan the ſonne and heate bourneth and paretheth all thynges. And as I ſay, where as nowe ſcantly the tenthe perſone of the noble men can be founde in Germania, but he hathe eyther the gowte in his fete, or in his handes, or is greeued with the dropſye, ſciatica, or lepzye, or is tourmented with this frenche euyl, whych bryngeth theſe greatteſt euyls with hym.

¶ But at the laſte lette vs retourne and entet into that lyfe, whyche is meeteſt for this nation and empire of Germanye, and which euen they, whom I tolde you, lyued wantonly, can be well contented to here prayſed. For I thynke there is not one of theſe, that gyue them ſelfe to ſuche delycate & ryottous lyfe, but he hateth the ſame in other, excepte he be ſoo blynded thzoughe intemperauncie, that he loueth theſe vnthzyftye manered Sardanapales, and Heliogabalos, or dothe hate the perſimonia of many, whiche be of the contrary facion. Truely vertue ſemeth very amyable euen to theym, that dothe kyttell folowe

or regarde it.

¶ It was an olde meate of Catos, porrage made with cheese and egges. And Pliny reherseth, that grewelle made with ootemeale grootes, was oones the meate of the verye and trewe Germaynes, as it is yet of manye vnto this daye. But we feede vppon straunge and beyonde see vyctualles, thynkynge that we haue soo moche nede of theym, that euerye howseholder hathe decreed to selle these thynges, that growe with vs, to bye the other with: whyche one thynge hath enryched the Fuchers, whiche in the meane season, that we thus nourysshe our bodyes, haue all the money, and lykewyse all the excellent goodlye places in Almayne. For they beinge the mynysters of our voluptuouse lyuynge, are so increased, that there is noo prynce in Almayne able to compare with them in rychesse. So farre be we goone, and soo lyttell perceyue we, what thynge Germanye deuoureth and consumeth. Wherfore I thynke that he was of excellente wysedome, (yf any suche was) that feared in tymes paste, leste suche voluptuous and delycate lyfe shoulde enter into Germanye: wherof as euery manne may playnly see) springeth soo moche pestylence, and so many diseases: and ageyn perceyued

reyned, that they ſhoulde lyue quyetely, that coulde be contented to lacke ſuche pleaſures and delycioufneſſe. For they that dreſſe oure herbes, and lyue with them, as there be ſome trewe Germaynes yet remaynynge, they are of good helthe and bodilye lykynge, but they that be ſpyce fyngered, and belche ſynamome, and ſmelle all of cloues, and haue all theyr pleaſure in goodlye araye, theſe be they, that are ſubiectes to all kyndes of dyſeaſes and euyls. Howe properly therfore dyd the Satyrike poete calle the gowte Ryche? For it medleth not with them that are poore, and drynke noo wyne, but it is a companyon for ryche menne, dronkerdes, ſurfettours, and delycate lyuers, whyche as the ſame poete ſaythe, to gette ſweete morſelles, leaue no place vnſerched.

¶ And ſoo, thoughe this countreye bryngе forthe that that is neceſſarye for the lyfe, yet as though nature had vtterly forſaken them, they ronne vnto ſtraunge thynges, fetchynge theyr garmentes theyr meates and medycynes from Hercules pyllers, from the plande of Taprobana, from the ryuer of Ganges, and frome places farther of than theſe, euen almoſte from the heed of Nilus.

¶ The wrathe of god lyghte on theſe deade

mens heedes, that fyrst receyued these euyls into Germanye. For they haue done a thinge vnworthy for the grauitie of the Germayns. Trewely they, oure forefathers, were none suche, the whyche preferred the labours and peynes of Hercules aboue the fleshely lustes, aboue the delycate meates, and softe beddes of Sardanapalus. But O lorde Christe, howe delycate, howe holsomme feedynge is breadde made of rye or wheate, and gruelle made of millio, oriza, ptisana, and otemeale porrage? Adde therynto so many kyndes of herbes, and so many dyuers garden spyces, as anyse, coryander, cynamome, fenell, musterde, neppe, onions, leekes, garlyke, and specially if we wyll beleue Plinie, persely hathe a syngular good grace to season meates with. And for drynke, we haue ale and biere. And for the ryche men there is wyne, whyche is the pure and cleane drynke of the erthe, as Appollonius iudgeth: soo that it be vsed scarsely, whether it growe in Fraunce, or vppon the bankes of Rhemis. We haue also of our owne beastes flesshe bothe tame and wylde, whyche are not of vnpleasaunte taste. We haue fruites of trees not to be despysed, howe ryche is Germanye, howe plentyouse of all meates, howe abundauntlye dothe hit

mynister

mynyſter all thynges neceſſarye for the lyfe of man? Wherfore my chiefe deſyre and vow is, that they neuer lacke the gowte, nor the frenche pockes, that canne not lyue without pepper: And I praye god, they may ones be brought to extreme hunger, whyche nowe ſerche in all places, not for meate to lyue with, but for delycates and deynties, wherewith they may ſtere vp their ſweete mouthes, and prouoke theyr appetites. Howe iuſtly dydde Galenus enuy hethe to ſuche felowes, whan he forbode all phiſitions from the curynge of dronkerdes, and of them that ar gyuen to the bealy? If ſuche at any tyme were ſycke, for they by and bye (ſayth he) through intemperate lyuyng heape vp ageyn groſſe and vndigeſted humours, ſoo that they be clenſed and purged in vayne.

¶ The neceſſitie of nature is lyghtely contented, ſayth Hierom. Colde maye be expelled with courſe clothynge, and hunger with lyttell meate.

¶ Whanne Anaxerſes, the kynge of Perſe was brought to that neceſſitie, that he eate drye fygges and barley breadde, than he beholdynge his fortune, and ſuche a greatte chaunge, ſayde: O what pleaſure is this, that my regall aboundance kepte me frome?

By the whiche example we may knowe, that they onely lyue in knowledge of theyr owne lyfe, that lyue scarsely and soberly: And on the other syde, they that be gyuen to the nourysshyng of theyr bodies, and the pourynge in of all thynges, be as men errynge in darknesse, and perceyue not theyr owne lyfe, soo farre are they from the lyfe of pleasure.

Howbe it within shorte space, whan they be ones falken into dyseases, than they begynne to feele and perceyue, what lyfe they haue chosen, and what is the rewarde of the same. For as Persius sayth, whan the harde and stony gowte, the braunches of their old surfettynge, hathe broken their ioyntes: thanne they mourne, that they haue passed theyr dayes soo grossely, and consumed theyr lyfe so fylthyly, and be soo sorye to late of theyr lyfe to comme.

Do we than doubte, what is the cause of all the syckenesse, that the Germayns haue seinge we may yet remember, that this pestilence and myschiefe of the bodye dydde enter with that ranke and ryottous lyfe. For here we do nowe so gyue our selfes to hoores and pleasures, that we seeme to stryue with other straunge people for the maystrye of fylthye lyuynge, as menne doo in Iames for the beste

wager,

wager. And for this pourpose we haue certayne mynysters verye experte. These gette and conneye vnto vs frome the farthest partes of the worlde prouocations of gluttonye. These brynge in from farre, with meruayllous delyte, bothe to eate, to drynke, and also to clothe our selfes with. Wherein seinge they haue longe and many dayes contynewed, to theyr owne (as I sayde) great aduauntage, they haue made some so delyciouse, that whā they be here in Almayne, they muste drinke wyne of Corse, they muste haue meates oute from Italye, and contrary wyse, whan they be at Rome, they vse wyne of Rhene, or that whyche Neccarius bryngeth forthe. O peruersed customme of lyuynge. O myschyeffe, worthye to be hated of all men, euen so moche the more that they be bysshoppes, whythe doo these thynges, and are the ryngeleaders thervnto. Suche maner of persones I beleue do desyre of god, as Aristotle writethe of Philoxenus, to haue the neckes of cranes.

¶ Aristophanes reproueth the tables of the Syracusanes, and the voluptuous aboundance of the Sybarites. If at that tyme he blamed suche thynges, what wolde he say, if he nowe lyued, and sawe our bankettyng and

fraſtynge, oure quaffynge, and dzynkynge. Therfoze as manye as coueyte vertue and knowledge, lette theym take hede, and harken to Pythagozas, whyche ſaythe: that a man, that ryſeth not aboue man, can not taſte oz atteyne any hygh thynge, that is to ſay, as longe as a man kyueth vnchaſtely and dyſſolutely, he ſhall neuer doo any greatte thynge with wytte oz mynde. The mooſte holſommeſt fedynge foz man (ſaythe Plinie) is oone maner meate, the heapynge of dyuers taſtes is peſtyferous, and ſawces are wozſe than that. ¶ Perſius welle perceyued theſe thynges, whanne he thus ſpake in greatte moode. Thou woldeſt haue lyttell ioyntes, and a hole body in age. Ye but the fulle dyſſhes, and the fatte deynteous, wylle not ſuffer the goddes noz Jupiter to graunt therynto.

¶ And Cicero bringeth in Cato ſayeng: that a lybidinous and intemperate youthe, maketh age verye feeble. And he aduyſeth and counſayleth vs to eate and drinke ſo moch as may ſuſteyn the bodyly ſtrengthe & not oppreſſe it, thynkyng that nothynge can be ſo vnfrendly vnto the mynde of man, whyche he callythe an heuenly reward and gyft, as voluptuouſneſſe is. Noz as longe as luſte and pleaſure beareth rule, Temperance can haue no place:

Neyther

Neither vertue may beare any stroke, where luste and pleasure reigneth. And therfore he iudgeth, that we ought to gyue greatte thankes vnto age, whyche causethe that we lyste not to do that thynge, whiche we oughte not. For voluptuousnes, saythe he, beinge an ennemye vnto reasone, stoppeth and letteth all good counseli, and blyndeth the eyes of the mynde, and medleth nothyng at al with vertue. And therfore he thynketh, that olde men are happye, whiche whan they lacke feastes, full dysshes, and the cuppes ofte walkynge, they lacke also dronkennes, rawnesse of stomacke, and be not combred nor vexed with dreames, whyche maner of thynges, accompanye them that are gyuen to suche wantonnes. For hierom sayth, that diseases come of to moche eatynge.

¶ There is a prety ieste, of a certayne physition of this countreye, whiche hadde a sycke man in cure, that hadde rounnynge legges, and that not withstandynge was gyuen to banketynge and drynkynge myghtylye, and yet complayned that his medycines preuayled not, And that his sores ranne faster, than they dydde at the begynnynge: Truely sayde the physytion, they wolde ceasse rounnynge out, if thou woldest ceasse powrynge in.

¶ Galenus affirmeth, that the greate chuf-
fes, whose lyfe and occupation is feedynge,
may neuer lyue longe, nor be helthefull, and
theyr myndes be soo wrapped with ouer mo-
che bloud and fatnesse, euen as it were with
myer, that they haue noo maner heuenly me-
ditation, but doo alwayes thynke vppon ea-
tynge, drynkynge, fartynge, and spytyng.
¶ The olde Romaynes called that feedynge
necessary, that was slender and sparyng.
¶ And amonge the grekes lytell meate was
moche commended by the writing of many.
¶ The Essees, whiche were a certayne sorte
of philosophers amonge the olde Jewes, are
lauded of Josephus, bycause they had tour-
ned their dayly abstinence into a custome, and
an nother nature. The same Joseph prays-
seth the continency of the pharyseys. He that
wolde ones haue had vs dystroyed, I thynke
hathe desyred, that this custome of lyuynge
myghte enter amonge vs. And therfore se-
ynge Marcus Cato (as hit is wrytten in
Plynie, dyd take great care and feare, leste
the Grekes shulde inuade Italy, with theyr
wanton and voluptuous lyuynge, whyche of
oure forefathers hathe prouyded, that none
of these spyces and sylkes shoulde be solde in
Germania: farewell pepper, farewell saf-
fron,

fron, farewell ſyke. Or if there be any vſe thereof amonge other nations, I praye god that this nation neuer knowe it, or ſee it. And Chriſte ſende our countreye men this mynde, that they may call home ageyne the frugalite of their elders, and facion them ſelfes to their honeſt ſparynge.

¶ With what ſtoute ſtomake doth Anacharſis boſte the order of his lyuynge? Vnto me (ſaythe he) hunger is a ſweete morſelle, the grounde is my bedde, a cloke of Scithia (that is a beaſtes ſkynne) is my garment.

¶ Sober Demoſthenes drawe dronken Aeſchines out of the citie. Socrates hatynge the tauerne haunters, and ſuche as haue al theyr delyte and pleaſure in theyr throtes, ſayde: Many menne lyue to the intente to eate and drynke, but I eate and drynke to lyue. O, very wyſe man, and worthy ſo to be taken by Appollos commendation.

¶ And this ſayenge of a greeke poete is to good to be forgotten: Thou thy ſelfe muſte rule the bridell of thy bealye.

¶ What ſaye you? whatte maner felowe thynke you Epicurus was? whome all the worlde perſecuteth, as a felowe of pleaſure, whyche put the hyghest felycitie in pleaſure? Truely what ſo euer it be, that he made ſoo

moche

moche of, he ment in the onely vse of breade and water, and dyd moche commende slender kyynge, and suche as may quickly be gotten. And writynge vnto a certayne frende of his, he sayth, Sende me a lytell chese of Cithridi, that I may, whanne I wol fare, somwhat more deynteously.

¶ Anaxagoras sayde, He that eateth sauourly, nedeth but lyttell meate. Porphirius wylleth the mynde to be clensed and pourged with abstynence. And Phylostrate wryteth, that Porus, the kynge of Inde, was excedynge stronge and myghty, not withstanding he neuer fedde but vpon breadde and water. Masmissa lyued .lxxxx. yere without anye maner delycate fedynge. And Mithridates, kyng of Ponte, which kept warres with the Romaynes .xl. yeres, vsed to eate his meate standynge, so farre he was from our fascion, that he wolde not sytte downe on a softe quoyssen.

¶ Titus Liuius wrytyng of Anniball, saith, He measured his meate and drynke after the nede of nature, and not after pleasure. He had not the tymes of watchynge and sleping dystyncted by the daye and the nyghte, but whan his busyncsse myghte spare hym, than toke he his reste, and yet not suche as is caused

sed with a softe bed and silence.

¶ And amonges the lawdes of Augustus Caesar, this is the chiefe, that he was content with lyttell meate and drynke. But we hadde leauer order our lyfe after the fascion and maners of gluttons and pleasaunt felowes, lyuynge contrarye vnto nature, to the destruction of both body and sowle, and to the preseruation of them bothe to sette before vs these examples of lyfe, soo noble and soo helthfull. And I praye you the Turkes and other, that are not of this our relygion, wyll they euer desyre to becomme chrysten menne, whan they see vs thus to lyue? But I truste that oure nation wylle oones at laste beware and waxe wyse agayne, beinge taughte with our owne harme.

¶ Nowe agayne vnto oure pourpose. And for so moche as I haue spoken of abstynence and sclender fare, I wyll shewe whatte I thynke of hym, that ordereth hym selfe after this diete, whether he may be restored, whiche some men do thynke, euen without the dryn kynge of Guaiacum.

whe-

Whether a man may be restored by this dyete onely. Cap. xv.

Of theym that be good oughte to be none cuyll oppinion, neyther suspition: But trewelye these comon phisitions be sore greeued, that this medycyne can doo so mocbe, and that it alone can do it, euen without theyr medlyng. They fume very sore, that so many in euerye place be sodeynly holpen, of whom they trusted to haue had a perpetuall stipend and contynualle lucre. Wherefore they stryue verye styffely, fearynge leste in tyme to comme it shall take away the truste that men haue in theym. They haue spoken of late certayne trifelynge and vayne wordes, whiche if they spake as they thoughte, muste be ascribed to theyr ignorannce: but yf they spake it of enuy, than vnto theyr myscheuous mind. They say, that a sycke man may be recouered onely by this dyete and order of lyfe, whyche is prescribed in this cure of Guaiacum, thoughe he neuer dzynke of this decoction of Guaiacum, nother receyue any other medycine.

And I my selfe haue seene theym, that haue promysed, that they wolde seethe the shauynges

wynges of Iunyper, and of oke, or asshe, or pyne tree, or all these togyther, and they douted not, but that they wolde with these helpemen of suche dyseases as welle as with this decoctyon of Guaiacum. where vnto (all thoughe I suspecte theyr malycious intente) yet I praye god sende theym as good fortune as they wolde wysshe. For what coulde be a greatter commodytie vnto this nacyon, than to haue suche a remedy growynge in our owne woddes, which els must be fet from so farre? But I greatly feare, lest they go in vayne about this theyr rasshe promyse, both bycause I thynke this to be a greuouser dysease than may be put awaye with hunger, without any other medicyne mynystred, specially after it hathe fastened his rootes depelye, as for the moste parte it is wont to do. And also if these trees, whyche I spake of, conde doo any suche thynge, theyr vertue and power I thynke shoulde not haue goone soo longe vnknowen, seynge they growe here amonge vs. Neuer the lesse I am contente, they make a proofe. For what other thynge hathe a physytion to do, but dayly to fynde out somewhat, and to knowe by experyence, and to serche whatte wyll helpe euerye griefe and sickenesse? But this thynge I wolde all shulde be admonys-

shed

Wed to beleue, whereof I spake before, that the helpe of frugalytie and scarsencsse, as yt is greate in other dyseases, soo it is, and that specyalye, in the frenche pockes, but yet not so great, that it may amende the blondde that is infected and corrupted throughe the venomme of this dysease, without suche medycynes, as haue theyr power and strengthe to do it. As by exaumple. If two kepte warre togyther, and the one of theym opteyned of me, that I shoulde not helpe his aduersarye: veryly I may impute vnto hym, that I hurte hym not, but that I haue holpe hym, I maye in no wyse. And lykewyse the abstaynynge from meate and drynke, as it dothe not take away the disease, so doth it not nourysshe. As one myght say, that he nother bounde a person whan he myght, nother losed hym whan he myght not.

¶ I haue shewed you, that manye haue bene restored to theyr helthe frome the gowte and ioynte ache, whan they brought theym selfe to a more sclender and a sobrer diete, and abstayned from wyne and women: but I neuer thought soo of the frenche pockes, and the maladies that folowe therof. For that entreth so depe, that it can not lyghtly be plucked vp, and spreadeth so brode, that it cannot

not with a lyttell thynge be brought to gether, but it soo infecteth the hoole bodye, on whiche it onces catcheth holde, that it can not be taken from any parte aloone, but whan it is dryuen out from the hole, as at one brayde or plucke. Beleue me, that haue proued many thynges herein to my greate hurte, if any man moughte haue auoyded this euyll with sobre and scarse kyuynge. I hadde auoyded it longe sens. For by the space of. iii. hole yeres I kept my body as lowe & as leane as coude be, in so moche that in that space I felte noo grefe of my dysease, but yet I wos not cleane ryddе from it. Neuer the lesse go to ye noble promyseres, seethe ye asse, make ye redye Junyper and pyne tree, and take baye to, yf it plrase you, and horne beame, and plane tree, and ye shall gette ryght greatte thanke of all menne, if thrroughe your dylygence we may haue here at home, that we muste elles seeke so farre of. Ye and ye shall doo moche more for vs, than the Fuchers shulde, though they made pepper or cynamome to growe in this countreye. And so gladly as I wolde receyue this thynge at youre hande, if ye wolde euer gyue it forthe: soo before ye gyue it, I wyll not beleue, that there is any suche thinge in you, noo I wyll not soo moche as hope for

it, seynge I haue gaped soo oftentymes in vayne lokynge for those golden hylles.

¶ Howe a man muste order his bely in this cure. Cap. xxi.

AL the tyme of this cure the bealy auoydeth very lyttelle and harde, & that with moche ado, and that is not only bicause he eateth lytell, but also bycause the nature of this medicine is to drye and byndeth. Howbeit I haue herd say, that this thig hapneth nat to euery man alyke. For som say that anone after the begynnynge they were lose belyed, and some were soo contynuallye: wherof I dydde meruayle. For in these. xl. dayes it neuer wente from me soo moche as ones, but as it was compelled. For in this diete it may be kepte to the fyfte or. vi. daye, without any ieoperdye. And than in the mornynge the shauynge of this Guaiacum soden in water, muste be dronken to the mountenaunce of halfe au vnce. And if it moue not at the fyrst, it muste be gyuen agayne the next day, and so the thyrde day, and if it helpe not so, ye must than poure in clysters vndernethe,

or

or suppositories prepared for the nones. For the beaky muste nedes be losed. And yf a man wyll lose hym selfe by drynkynge or eatynge Cassia, I thynke he dothe not moche amysse, so that this be doone but ones, and that mornynge lette hym not drynke Guaiacum: I wolde not that he shoulde be eased with Vomytes: for they make the bodye colde: and (as Plinye sayth) they be cuylle for the eyes, and specially for the tethe. There be manye thynges in this cure, that stoppe the bealye. Fyrst bycause the bodye is emptyed in the begynnynge with a pourgation, and than bycause there is a lyttel meate receyued. But as this place is clooseb and shut from eiections, so is there somwhat in the meane season, other by sweattynge, throughe the strengthe of Guaiacum, that expelleth thynges hurtefull and superfluouse, or elles in the Vryne, the whyche is more moyste than that cometh of the meate. And one thynge is greately comfortable, that in the tyme of this cure there chaunceth noo swellynge, nor there are noo peynfull throwes or achꝭ felt, nor the taste commeth not bytter, nor there ryseth noo lothynge of meate, nor Vaporous breathe not lyghtly ascendynge from the stomacke to the hed, as in other diseases. And that the paciẽt

is purged, it is easely perceyued by makynge of water: nor to the intente that ſhoulde be doone, none other prouocacyon ſhoulde be ſoughte. Nowe wyll I ſpeake a lyttelle of ſweattynge.

Howe in this cure one maye be moued to ſweate. Capi. xxvij.

F the pacient can not ſweate, ſomme thynke, that meanes ſhoulde be ſoughte to prouoke hym thereto. And therfore they caſte on hym many clothes, and lette hym lye three or foure houres couered hotte. And thoughe this amonge all thynges that we ſuffre, be one of the hardeſt: yet I felte euen to the very fayntynge, that ſo chaunceth no faylyng, all they that were cured with me, indured it mooſte greuouſely, and they ſayde, that this was the hardeſt thynge in all this cure.

But if I might laufully ſay my mynde herein, all mooſte I dare not ſhewe that that I haue lerned, I wolde no man ſhoulde be prouoked to ſweate, ſaue that the pacyente ſhall as the thynge requyreth, keepe his bedde

thre

thre or foure houres, and passe not, and lette hym be couered, but not with ouer many clothes, nor to lye ouer stylle and stere not: but in any wyse let hym not be putte to moche vexation.

¶ And I thynke veryly, that as well in this cure as in other, the physytions of my countrey do many thynges fondly, whiche oughte not to be doone. For as this medycine of hit selfe causeth one to sweate, euen soo hit wyll not abyde compulsyon. Wherof this may be a dewe proue, that I perceyued my selfe noo sooner to sweatte, whanne I was couered with thre or foure furres, than whan I had to wrye me but one couerlydde. But this I wolde ye shulde vnderstand, that this pacient muste nedes sweate, and if it wylle not come naturally, than it must be prouoked meanely. For I allowe nothynge that is forced. And I warne you, that ye eschewe those, that are wonte to toste the bodyes at the fyre, or that doo de hane the stewes ouer hotte. For suche heates dystroye the bodyes, and drye vp the humours that nourysshe the strengthes.

And where I sayde sweate must be prouoked meanly, or easily, it muste be thus taken: that yf one be wryed with the clothes of one bed, soo that the loode of the clothes greeue hym

not or erke hym: I ſuppoſe throughe the operation of Guaiacum, he ſhal ſweate inoughe.

¶ How this medycine ſhall helpe, and whether it healeth men ſodaynly, or at leyſure. Ca. xviii.

But now I ſuppoſe, it is high tyme to declare, howe the effecte of this medicine may be perceyued and vnderſtande, and whan the patyentes begynne to mend, and whether this curynge be ſodeyne and ſwyfte, or late and ſlowe. wherin, as I vſe in all other, I wylle open to you thoſe thynges that I my ſelfe haue both ſene and knowen: but this I warne you of before, that if it haue chaunced otherwyſe to any man, than I wryte, that he lay not the blame in me.

¶ I haue lerned, that Guaiacum helpethe by lyttell and lyttell, and not ſodaynely, and gothe forwarde fayre and eaſyly, and not violently. For it is ſoo farre from the trouthe, to thynke that it helpeth one ſodaynelye, that ſomtymes from the fyrſte day to the. xv. the diſeaſe commeth ſo ſharpe, and the peyne and

the ſo augmenteth, and the ſoores ſo enlarge, that a man wolde thynke hym ſelfe in worſe caſe durynge theſe dayes, than euer he was before, eyther bycauſe thā the diſeaſe is rooted vp and drawen from the vmer partes, and the rootynge vp is peynfull, or elles that the alteration, whyche than is cauſed in the dyſpoſition of the body, breakynge out with a great vyolence and ſhakynge, puttyth a man to greuous peyne. For vndoutedly this medycine drawyth out this myſchieuouſe diſeaſe by the rootis, and that dothe it vnto ſomme forthewith after they begyn to take it, and to ſomme other it taryeth a longer tyme: but it doth ſo to no man before the. vi. daye, and to many (as it dyd to me) after the. xx. daye, yf it tarye longer er hit worke this effecte, than the defaute is otherwhyle in the pacyentes, whan they wyll vſe exceſſe in feeding. In me (as I ſayde afore) the faute was in ſythynge of Guaiacum, for by reaſon that the phiſytions in preparynge therof, made it ſmaller than they ſhoulde haue done, I was the longer er it wrought on me. And I haue harde phiſitions ſaye, that accordynge to the complexion of the bodyes, it worketh ſoner & ſlowlyer. And this is ſure and certayne, whiche thynge Stromer ofte affirmed vnto me,

thakaf they, the whose wytte is moze subtyll, and are ryght attentinely gyuen vnto studye, happe to falle sycke, theyr dyseases shall be moze vehemente, and longer contynue. And many thynke, that it skylleth greatly, as well in this disease, as other, in what placis of the bodye the syckenesse shoulde chaunce, for the ryght parte is moze healeable than the lefte. Wycause saythe Alexander, by larger expercyse the mattier is stopped, and made moze apte to heale. Also they saye, it is moze harder to heale the vttermooste partes, bycause they be farre of from the bodye, it is longe er they can be nourysshed and fedde. And there it is to be taken hede, whether the grefe doth ascende or discende. Celsus sayth, that what so euer griefe goth downewarde, is the moze curable. And ageyne. All grefe, whiche procedeth vpwarde, is wozse for the medycyne to come vnto. And that suche dyseases, that chaunce in oure secrete partyes, as they are moste plentyfull and sharpe, by reason of inflamation (whereunto those partes are specially subiectes) soo are they forthewith and sooneste healed. whiche as in all other medycynes they maye be moued, soo for the newe vse brought vp of Guaiacum, I wotte not whether it be alway so or noo. But this lette

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euery man take hede of, that where soo euer the griefe be, and with what soo euer kynde of the pockes they be peyned, that they prepare welle Guaiacum, and after they haue dronke so longe therof, that it be spredde and roumme in to the vaynes: thanne ye maye be sure theyr ache lyttell and lyttell goth away. And otherwhyle the ache commeth agayne, and is more sharpe and peynefull: and gothe awaye agayne. For after it ones begynneth to swage, and than waxeth soore and peynefulle, it endurethe not longe. And they that haue soores, shall haue the flesshe eaten away aboute the soores of a greate breadthe. And that is a token, they begynne to heale. For vnto me it chanced, as it neuer did afore, that aboute the .xxv. daye my legges were eaten soo bare, that ye myghte haue seene the bone the breadthe of a mannes nayle, whyche thynge putte me in great feare: but with out any difficultie, within a fewe dayes after the flesshe grewe, and was restored agayne. And by this I perceyue welle, that the nature of this medycine is to purifye and clense the soores vndernethe and vnder the flesshe, to proue and shewe fyrste the vertue therof. Hytherto haue I seene fewe or none, whose soores were cleane healed, that were kepte

close tyll they healed. And therfore I have hard many expert therin say, that than Guaiacum maketh an ende of his operation, whan the pacient returneth to his meate, and in euery thynge taketh agayne his olde custome of syuynge. I tolde you before, that it was necessarye for me to kepe in, tyll the .xl. daye. All thynges well pondered, I perceyue, that this medycyne requyreth a longe season to worke perfectely. For the nature of this medycine is not to breake or plucke awaye the blond, but by lyttell and lyttell to amend and purifye it (in whyche blonde beinge corrupte, resteth all the force and strengthe of this dysease) and to expell and diuide fro the bodye, the hurtfull humours, that are nourysshmentes of this dysease, from some in their Urine and sweattynges, and frome other somme in their sieges. And whan of this disease a man begynneth to waye whole, than the fyrste operation of Guaiacum is to make a man to sweatte, and secondely by the passages of the Urine it purgeth, by which meanes it fetcheth out and voydeth mernaylous foule filthynes. And than the handes and feete waxe mernaylous colde, in so mocke that they seeme to haue no heate in them at all. Wherof physytions saye this is the cause, that thanne this

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medycyne draweth the heate frome the vtter partes to the inner, the whiche inwarde parties after they be warmed and made hotte, than the heate spreadeth it selfe into the outewarde parties. For this, without any doubte is proued, that theyr lymmes, that be healed with Guaiacum be moste hotte. And syxe or seuen wynters neyte folowynge, my legges and fete wolde be so colde, that I coulde neuer gette theym warme ynoughe, thoughe I wrapped theym in neuer soo manye clothes, nowe they waxe soo warme, that with a verye thyn hose or suche lyke garment, I put awaye the colde. These thynges thus Vnderstande and knowen, we muste comme to this poynt, that is, to know the operation of Guaiacum, and agaynst what sycknesses it helpeth.

What power Guaiacum is of, and what sycknesses it helpeth. Cap. xxiiii.

The moste principall and the chiefest effecte of Guaiacum is to heale the frenche pockes cleane, pluckynge them vppe by the rootes, but specially whan a man hath bene diseased

ſed with theym of a longe tyme. For I haue ſene them, that many a daye laye ſoore peyned with the pockes, ſodner and better reſtored vnto theyr helthe, than they, on whom the ſcabbes beganne newelye to appere. Not that on thoſe, newelye dyſeaſed anye thynge ſhoulde be lefte vnhealed, but that the curynge goothe forewarde more hardely, and the dyſeaſe ſtycketh faſter and is more greuouſely plucked out. For Guaiacum dothe reſolue and diſtroy meruailouſly ſwellynges, gatherynges togyther of yll matters, hardneſſes, bumpes, and knobbes. Fluxyons or rumynges it vtterlye taketh awaye, eyther conſumynge or tournynge the ſame an other waye. It cauſethe the ſoores to impoſtume without any maner of griefe. And yf anythynge lye hydde within, it rooteth it oute. And ſoo of ſomme (as hit dydde to me) hit maketh the boones bare, of ſome it ſheweth the ſynewes, and breaketh the veynes, or eateth mooſte depelye in, and it healeth theſe partyes, that be infected with this dyſeaſe, and with ſuche ſtynche and fylthyneſſe, that the ſauour can not be abyden.

¶ And therfore the Phyſytions ſay, that the vertue of this medycyne is to heate, to drye, and to amende the fautes of the blondde and

of

of the lyuer: but it worketh all these thynges with suche a temperaunce, that indifferently, whether the cause be hotte or colde, it easeth the pacientes. Wherefore with the dryues thereof, it restrayneth the flyxe, destroyenge the hurtefull humours that flowe out, or elles plucketh vp by the rootes the cause of theyr begynnynge, and restoreth the agayne the good disposition of the bodye. It doothe extenuate fleume, and the poores or passages of the vryne, that chaunce manye tymes by pervnctions to be shutte, and also other in this disease it openeth, ye and prouoketh and compelleth the vryne to make and haue waye. For the whyche skylle some thynke it helpeth theym that haue the stoone, and that it compelleth the stones to issue oute of the bladder. I haue experyence, that hit greately mynysheth blacke coler. And therfore it maketh a man more gladsomme, and quencheth the anger. Vndoubtedlye hit hathe a greatter vertue agaynste melancolye. And hit taketh awaye roummynges and droppynges, and it lyghteneth his heuynesse, by heatynge, as it maye be thought, the brayne. It is sayde, that it amendeth soores, whyche were before ylle healed, howe soo euer they comme, and cutteth agayne the scarres. It amen-

amendeth the leannesse, whyche hathe longe contynued in the body. And therfore whanne this cure is done, men waxe very fat all their lyfe after. They saye it hathe a meruaylous vertue ageinst the stynkyng of the mouth, and doth amende the griefe of the brethe, whyche also cometh through the faute of anoyntynge. It helpeth the inwarde parties, and specially the stomake, the whiche it holle reneweth, and maketh the brokynge as good as euer it was before. His effect is excellent for the members that be fallen away and dimynysshed, it encreaseth theym, and fyllethe them vp, it stretcheth forth the synewes that are shronke, and those that be lose it fastneth and maketh stronge. It is also proued, that suche partyes as throwghe this dysease be made deed and without feelynge, are agayne quyckened and brought to theyr olde felynge and lustynesse. I sayde before, that as towchynge the bealy it varied. For some it dyd bynde, and some it made laxe tyll they were wery. And agayne, somme it dyd bynde in the begynnynge, and afterwarde hit loosed theym, and made theym lanke belyed. And that the verye shauynges broken as smalle as coulde be, to the mountenaunce of halfe an onnce, was gyuen in drynke to prouoke

a ſpege. I haue alſo ſayde, that the meaſure thereof is not gyuen after the proporcion of his ſtrengthe, that receyueth it. For hit maketh not oone weaker whan it is mynyſtred. And nowe this one thyng I affirme, that if it be. iiii. tymes ſodden, yet is not all the vertue gone oute. Wherein I doo not beleue other men, but I my ſelfe haue proued it. Howe be it I denye not, but the fyrſte broth is moch ſtronger. Somme there are, that ſtedfaſtly beleue, that it is verye good for fiſtules and cankers, and for the partyes that be eaten with cankers. Certayne it is, it helpeth theym that fetche theyr wynde with peyne, and cannot breathe, if that faulte come throughe this ſyckenes, or through annoyntynge.

¶ And for as moche as I haue ſhewed before what euyls come with this ſyckneſſe, it were but laboure in vayne to repete theym, whyche all it taketh awaye, dyſtroyeth, and vanquyſſheth. as I before tolde: and that (yf they be olde) verye lyghtly. And in lyke maner it helpeth the gowte. For I my ſelfe haue ſene two reſtored to helth, whiche were ſore vexed in their feete: but yet the phyſytions ſaye, that it helpeth oonely thoſe that haue gotten the gowte throwghe colde, whiche thynge I leaue to them to complayne of.

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¶ It is also an helthfull remedy for the palsey, and especially whan it is newe and lately begonne. For than it quencheth and dryueth it awaye: whyche thynge I doo wryte vppon the reporte of faythefulle and sadde men, that haue knowledge therof. For as for me, I dyd neuer hytherto see any that was so delyuered.

¶ Ricius tolde of a leper, the whych though he were not cleane delyuered by this medycine, yet was he made moche better and cleaner, and suche a man as men myghte suffer his companye: soo that Ricius iudgeth, that this medicine is able to hide and stoppe leprosye, though it can not take it cleane awaye. But yf this cure were vsed oones ageyne or often than he beleued, that the greatte hurte of that dysease shoulde be put of for a longe tyme. And more ouer he hadde greate hope, that yf this syckenesse were thus preuented in the begynnynge, it myghte vtterly be purged and clensed, and the sycke restored. And for as moche as this medycyne hathe vertue to drye vppe, some go aboute to mynyster hit for the water betwyxte the slesshe and the skynne, whyche is called the dropsye, the ende wherof we looke for. It is welle knowen to be profytable agaynste the fallynge

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euyll, as the phisytions saye, yf the dysease be of a colde kynde. I haue seene theym that were inwardely dyseased and greeued with many other syckenesses, that were of an euyll and corrupted stomacke, and coulde but badlye dygeste, and whan they wolde recouer them selfes frome theyr longe feblenesse and syckelyneſſe, and repayre agayne theyr strengthe and helthe, haue prepared theym selfes vnto this cure, the phystytions not aduysynge them the contrary. And Ricius approueth the same in many. For soo moche as he knewe (as he sayde) that a hoole man or but lyttell acrased, myghte come vnto this cure without any hurte: and he dyd perfectlye beleue, that the good kynge of the bodye was kepte, preserued, defended, and confyrmed therwith. Lette it nowe contente you, to haue harde spoken these thynges of the helpes of Guaiacum, of the whyche yf any manne wyll aske me the causes, I wylle sende hym to the phisytions that be expert. For as for me, I professe noo suche thynge. Neyther yet dydde I begynne this booke, to thentent that I wolde by and by gyue a reason of these thynges that I wolde write, But this thynge I promysed, what so euer I founde of Guaiacum, and perceyued by ex-

perpence, other in my selfe, or in other, and what so euer I had eyther sene or herde of other, that wold I faithfully and truely put in writyng, leauynge an occasyon to many after me, to declare the thyng as it is worthy. And nowe that all men may knowe, what Guaiacum hath done in me, I wyll shewe in what partes of my body, and after what fascion I was diseased.

¶ What dyseases this remedy hath taken from me. Cap. pvi.

BY this one chaunce it is knowen, that we oughte not to dyspayre in anye bodyly disease, though we be brought neuer so nere to dethes dore. For howe manye were we, after the physitions hadde gyuen vs vp, that were restored to helthe through the sodeyne and (as a man wolde say) the heuenly helpe of Guaiacum?

¶ I knowe one, my very sure frende, whyche whan he sawe me so bytterly vexed with this syckenes, that for peyne I coulde nother rest by nyght, nother eate by day, adupsed me to kyll my selfe, seinge there coulde no remedye

dye be founde, and my body ſemed to droppe awaye in fylthye matter, to my greatte peyne and ſorowe, and noo hope at all of recouerye, ſayeng to me, it becommeth the to be deliuered frome this euyll, whether it wyll or not, But he hadde forgotten, that we were chryſtyans, and remembred to well, that we were frendes and louers. For hit is our part to beholde all thynges in theym that wytneſſed in tymes paſte, whome we nowe call martyrs, vnto the worlde, oure ſauyour Chryſte manfullye ſufferynge for his ſake great turmentes and peynes. Howe be hyt, yf anye thynge maye cauſe a man to longe for dethe, truelye it is the tourment of this ſyckneſ. For I vtterly deny, that euer the father of Licinius Lecine, ſuffered anye ſuche ſorowe or peyne, whanne he ſlewe hym ſelfe with the iuyce of Papauers, Or that euer any other, whyche dyd lykewyſe, felte ſoo intollerable euyls, as this ſyckenes cauſeth. For this peſtylence beſydes all his vexations and tourmentes (whyche paſſe farre all other) onelye with his fowlenes and lothelyneſſe is able to make one werye of his lyfe.

Whan Speuſippus the phyloſopher was ones plucked and drawen with the paſſeye, that he diſpayred to eſcape, and than mette

with Diogenes, and badde hym well to fare and good helthe: Diogenes, they saye, answered, sayenge: And thou lykewyse farest well in no meanes, seinge thou arte suche one and canst be content to lyue.

¶ The same Diogenes, that was wonte to be so styffe a philosopher, what trowe ye wolde he haue sayd, if he had beholde and sene me, whan I was lykewyse vexed, as they that hadde the palsey, and besydes that was soo lothesome bothe in syght and sauour, that all were greued with me, and some dydde hate me? And yet I dyd lyue and had some hope, although I had ben oftentymes deluded and mocked throughe the greate promyses of the physitions. And lest any man shoulde thynke that my dysease was eyther lyghte or in oone parte onely, I wyll shewe in what takyng I was. Fyrst I coulde doo nothynge with my lefte foote, for there had this eurkle dwelled viii. yeres and more, and in the mydlegge, where the shynne is couered with flesshe very thynne, there were soores inflamed throughe the inflammation of the flesshe, rottyng with great ache and bournynge, and as soone as one waxed hoole, an other brake fyrst. For there were many, here some and there some, whyche coulde by noo helpe of the physytions

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be brought to gether in one. Ouer them was a knobbe soo harde, that a manne wolde haue thought it a bone, and in that was excedynge peyne and ache, beatyng and prykyng without ceassynge. There was also verye nyghe to the ryghte ancle aboue, a certayne swelkynge and gatherynge, whiche was also hard lyke a bone, and was the oldest of all, wherin remayned the remenauntes of this pestylence fresshe and newe ryssen.

Whan the phisytion went aboute this with yron, with fyre, with hotte yrons, or with any other instrument, they profited nothinge: sometyme it was swollen verye vehemently, with great peyne and akynge, sommetyme it asswaged and was gentykler. And it greued me lesse, whan my foote was holde towarde the fyre, and yet wolde it not suffer to be couered with moche geare: it ranne soo that a manne wolde haue thoughte hit wolde neuer haue bene stopped. And as often as I wolde reste or stonde vppon my foote, my peyne was intollerable: thanne vpwarde the calfe and the knee were meruaylouse colde, and as thynges deade. The thyghe was cleane worne awaye and consumed to extreme leanesse, and the skynne was so thyn, that there semed nothynge els lefte to couer the boone

with. Moreouer the ioyntes were soo louse, that longe tyme I had moche adoo to stande alone, and to be shorte: the one of my buttockes was but a thynge wethered awaye. In my lefte shoulder there was suche peyne, that I coulde not lyfte hyppe myne arme: the extreme partes of my shulders were weake and woxen verye styffe: in the myddes of the brawne of myne arme there was a swellynge as moche as an egge, and as for the reste of myne arme euen to the verye hande, was cleane woxne away. And on the ryghte syde, a lyttell vnder the loweste rybbe, there had I a sooze, whiche was not in dede peynefulle, but it boyled oute certayne fowle and stynkynge matter, and issued verye fylthylye after the maner of a fystule with a narowe mouthe outwarde, and inwarde it was of a large holownes. And abone hym there was also an other as thoughe a bone hadde benne bredde there vpon a rybbe. And to conclude, I dyd playnely feele a streame and issue come downe behynde frome the toppe of my heade vnto all these. And where it began, the leaste touche in the worlde made my heed to worke as though the brayne panne had ben broken, nother myghte my fate be tourned backewarde, but as it was tourned with the hoole

body

sodye. This oone thynge yet wolde I not passe, wherefrom yf Guaiacum hadde delyuered me, and done nothynge elles, yet ought I to haue lawded and praysed his vertue greatlely, and that is noone sleape, whych I coueted soo deadely, and was soo mocke gyuen thereynto, that almooste in syxe yeres space, there skaped not one daye, whanne the physytions cryed oute vppon me, sayenge: that was the cause of all my dyseases, and yet I coulde not refrayne my selfe fromc it, But nowe is that goone so far from me, that I trowe if I wulde enforce my selfe to slepe in the daye tyme, I coulde not. with alle these, and soo great euyls all thought I was so maystred, that all men dispeyred my helth: yet my good aungell (I beleue) wylled me to tary and loke for somwhat. And lo through the helpe of Guaiacum, I am bolde nowe to lyue, and to drawe breathe agayne. whyche mynde god gyue to all good men, that they neuer ceasse to hope and truste. As for me, I repent my selfe in nothynge, and yf by any meanes longe lyfe myght be graunted vnto me, I haue greatte hope, that I shulde lyue hoole, sounde, and lusty. And of this disease and of the remedye of Guaiacum, I haue writen these thynges, that came to my mynde

very faythfully, truely, and as my kernynge wolde suffer me, and here wolde I make an ende, yf I thought it not necessary to admonysshe theym, that shall reade these thynges, howe after this cure the sycke muste be ordered, as towchynge the order and maner of theyr lyuing, whych thyng I wyll performe and that breuely.

¶ As touchynge the order of lyuynge after this cure is paste, what is to be obserued. Cap. xxvi.

I Gaue warnynge before, that after this cure is paste, and the paciente is departed owte of the cloyster of this medycyne, wherein he was cloose kepte, he must vse consequently in his lyuyng a certayne dyet and order by the space of .iii. or at the lest .ii. hole monthes, And nowe that we be come to the very proper place to entreate of the same thynge, I saye that it is soo necessarye to be doone, that who soo euer hathe reconered his helthe, except he afterwardes take good hede, diligentely obseruynge many thynges, and lyue for a space vnder a certayne rule, as thoughe he

he were yet shut vp: I saye playnly that his helthe shall not longe endure. And therfore three monethes are appoynted vnto suche as were eyther greattelye consumed and lowe broughte in theyr syckenesse, and hadde many issues, and auoyded moche, orels were soore hurte in theyr synewes and lymmes, or be so weakened in theyr bodye, that a lyttell tyme can not be suffyciente to gather vp perfytelye theyr cromes agayne. And on the other syde, they that be stronge, and not so farre goone, nor broken, vnto suche. ii. monethes, after theyr settyng out are ynough as it is thought. But bycause I wolde prouyde surelye for theym that wyll folowe me, I wylle aduyse theym to obserue and keepe this prescrypte verye longe, and to begynne with, they shall absteyne theym selfes longe tyme from the flesshely acte: Bycause they that be recouered throughe Guaiacum, haue theyr bodyes verye tender and vtterlye weake as yet, as thoughe they hadde bene lately newe borne? And therfore if they shulde haue the companye of womanne, whereby the newe gotten strength is weake and grene, and not yet ryped: it wolde by and by dissolue and destroye the strengthes and myghtes of all the members for euer. And for as moche as the vse

of

of carnall copulation ꝛyngeth into perylle not one member by hym ſelfe, but al the holle body at one choppe: what other thynge may we ſay, he pretendeth, that medleth carnally with women (beinge ſo febled) than willyngly to ſlee hym ſelfe, or at the leeſte ſpedyly to diſtroy his naturall ſtrength, and playnly caſt his helthe away.

¶ And yf ſome be forbodden the companye of women, whyche be neuer the leſſe of good lykynge in body, and haue noo diſeaſe at all: Howe moche ought they to auoyde and fle it, that thus haue loſte theyr helthe and mygthe, and muſte labour all that they can, to repayre the ſame ageyne? And yf before. xiiii. yere of age none is ſtronge ynough vnto that acte, bycauſe his ſtrength is not full furnyſſhed to putte ſoo ieoperdous a thynge in experyence: How than ought he to beware and take hede, that is thus nowe borne agayne, and hathe ſo yonge and tender a body, that he offer not hym ſelfe to be raſhely plucked and borne bꝛfore he haue receyued his ſtrength, and is wel hardned therin.

¶ The nexte poynte here vnto is this, that thoughe they ſhall haue a gredye and ſharpe appetite to meate, beinge emptyed with contynualle hunger, yet they muſte reſyſte the ſame

ſame, and as moche as maye be, to behaue them ſelfe very ſoberly and ſcarſely in theyr fedynge. And therfore they muſte fyrſte vſe verye lyttell meate, and afterwarde ſomme what more, goinge forthe by lyttell and lyttell, ſoo that there maye be a good ſpace er that they come to theyr olde cuſtome of eatynge, exercyſynge theym ſelfe ſoftely, begynnynge no newe thynge haſtyly or ſodenly, vtterly abſteynynge fro all wynes, except it be fyrſte delayed with moche water, and be alſoo of hit ſelfe ſmalle and of good ſauour and clere, and yet ſo, very moderatelye. Let hym alſo, that is cured, be welle fenſed agaynſte the vyolence of the ayre, and ſpecyallye in thoſe tymes, that be greuouſe with colde wynde and rayne, or elles let hym goo forthe abrode very ſeldome. He maye take meate twyſe a day, but at euentyde very lyttelle, and all that tyme he maye neuer forſowe his appetite, but muſte auoyde fulneſſe, as the greatteſt euylle that can be. He muſte alſo aboue all thynges, forbeare fyſhe, and fede vppon younge and tender fleſſhe, ſuche as is of lyghte dygeſtyon, and nouryſſhethe purely, whyche they be, ye maye knowe by the phyſytions teachynges. And theſe thynges muſte haue place, in the ſayde two or. iii.

monethes,

monethes, for other thynges, whyche shall be further obserued, maye be lerned more playnly in the thynges folowynge. For nowe I wyll aduyse and monysshe with fewe wordes, not oonely them that are recouered by Guaiacum, but other as well from what sooeuer disease they be delyuered, if they tender theyr good helthe and well fare, and desyre to be longe in prosperitie, what thynges they shall folowe. And here it is chiefely to be noted, howe be yt all doothe nowe knowe hit, that this one thynge is hit, that maketh this syckenes to be very greuouse, bycause there is greate dyfficultie in dyettynge. For whan this disease is ouercome, it is not one oonely, that muste be obserued in the order of our lyuynge, but many thynges and dyuerse muste be reckened vppon. In so moche as what sooeuer thynges there be, whether they be with or agaynst all the dyseases, whyche I sayde before followed this syckenes, he that is recouered, must set them before hym, endeuourynge hym selfe with all dilygence to obteyne them, that make with hym, and to auoyde them that be agaynst hym. Wherfore he must be alwayes very carefull in his lyuynge, that all thynge may be done ordinatly. Notwithstandynge if this medycine haue saued anyr,

there

there is for theym greatte comforte, bycause they that are experte therof, playnly thynke, that after the pacyentes haue oones receyued their helth, & the tyme of obseruation, whiche foloweth this cure be paste, nothynge that is not contrary to theyr olde maner of lyuynge can putte them in any daunger, soo that they vsed not before to lyue without order vtterly. For that same order shall serue hym, that is thus restored, as shall serue theym, that neuerhad the syckenes. Wherfore they thinke it not soo moche to be regarded, what a man eateth, as howe moche he eateth: And therfore noo kynde of meate to be forborne, noo choyse of meate to be hadde, concernynge the qualitie of feedynge, nothynge to be cared fore, but that whyche is knowen to appertaygne to the common conseruation of healthe, and to the vnyuersall anoydynge of all maladyes and dyseases. Wherin that that Celsus teacheth, perchaunce shall not be the leest, whiche is, that euery manne take hede, leeste whyle his bodye is in prosperytie, the aydes and succour ageynst aduersitie be consumed and wasted.

Helthe is preserued, as the same Celsus saythe, by dyete, by medicines, by oyntinges, by frictions and rubbynges, by baynes, by

exercyse

exercyse, by caryage aboute, by cleere and pleasant readynge: whyche thynges howe they ought to be consydered fully and holle, I leaue you to aske of hym. Here wylle I breuelye towche a fewe thynges, and suche as appertayne to dyete. This I thynke they muste feede pleasauntelye and moderatelye, and take suche meates and drynkes, as be of lyghtest dygestyon. For as Poule saythe, The chieffest poynte of education is, that the meate be suche as wyll lyghtely dygeste and nourysshe welle, not slowe in dygestynge, nor clammye, nor plentuous in superfluities: and the drynke to be smalle wyne, whyte, and pure, and a lyttell delayde with water.

And Celsus saythe, See your meate be not fatty, clammy, nor wyndy. And by his counselle ye muste absteyne in all suche dyseases from all maner salte meates, sharpe, sowre, and bytter. For the same reasone I thynke, wherof I made mention before. And Paule saythe, In eatynge the greattest faute is sacyetie and fulnesse. For all though the bealy dygeste well, yet the veynes to moche replenysshed, laboure soore, they swelle, they breake, they be stopped and fylled with wynde, and playne it is, that the worst dyseases of all comme of sacyetie. He thynkethe

this

thys onely to be auoyded, that noo man fylle hym selfe. And I iudge the same but not only, for I wolde moreouer nothynge to be dressed deyntuously, nothynge to be sawced curyously, and that many dyssyes of dyuers kyndes be not sette before vs, nother wylle (as these ryche menne vse) syxe or seuen, or sommetyme tenne measses at one supper to be broughte in. For a manne wolde not beleue, howe moche these thynges hurte, not oonely the stomacke, but also the holle dygestion. And therfore I wyl repete agayn this thing, whiche is spoken of the same authour: Diuersitie of meates is greatlely to be auoyded, specially whan contrary operations and vertues be in them. For whan they be soo thrust in, they resyst digestion, and the same thinketh Galene, and Auicene, and as many as be of pure iudgement in physycke.

¶ Cato (as Tully writeth) commandeth so moche meate and drynke to be receyued, as may refresshe the strength and power of the body, and not oppresse it. Wherefore by the counsell of Xenophon, we must make for the most parte a small dyner, and that there may be a place for the supper.

¶ Playnely this disease is of that sorte, that Galenus thynketh to come of fulnesse, whyche

the thynge is thus to be vnderstande, not that I thynke all that lyueth in surfettynge, streyght way to be cast into the frenche pockes (all thoughe suche shall not escape dyseases, no not moste greuous) but yf any haue ben vexed before with theym, and than healed, eate and dzynke intemperately, he muste nedes fall agayne into them. And therefore the meate that is receyued, lette it nother be dyuerse noz moche, that the stomacke be not loded, and dygestyon letted. And agayne let it be (as I monysshed) easye in dygestynge. Plynie saythe, all maner sharpe meates, all that is to moche, and all that is hastelye receyued be harde in wozkynge, and harder in sommer than in wynter, and harder in age than in youthe.

¶ It is wzytten in Tully. He that medleth not with exquysyte meates, looded tables, and often cuppes, shall not be combzed with dzonkennes, rawnes of stomacke, oz dzeames. But foz as moche as whan this cure is done, we muste pzoupde, howe the bodye, that hath hytherto beme emptyed and made leane, may be bzoughte agayne vnto his olde state, therefoze peradventure those meates muste be vsed, that increace and fylle the body, not with noysulle humours, but suche

as

as Celsus reherseth in the thirde chappter of the fyrste boke.

¶ Plinie also saythe, The bodies growe and increace with swete and fatte meates, and with drynke, they diminysshe and goo downe with drye, keane, and colde meates & thurste. But this muste be wyselye vnderstande, for those thynges, whyche I haue often before monysshed. But seinge Galenus warneth vs in all thynges to take hede to the healy. For what so euer saith he, is corrupted, in that it is a cause of rot vnto al the body, and so of diseases, I thynke it best to take those drinkes and meates, as Celsus teacheth. whyche do both nourysshe and make the bely softe.

¶ But yf any through the lyuels prouocation fylle hym selfe, and lode his stomacke with meate, more than it is able to beare, yf he lyste to seeke helpe by slepe, lette hym here Plynie, sayeng, To dygest in slepe, it maketh more for the corpulentes than the strengthe of the bodye. And therefore the physytions wolde haue the great fatte wrastlers to make theyr dygestyon by walkynge. But yf he had leauer ease hym selfe by vomyt, as many doo counselle, and Paule specially teacheth. for through vomytes many cuykles oftentymes haue ben stopped, and withstande, lette hym

reade his doctrine, shewynge howe one maye lyghtly vomyte. And yf nother of these be regarded, or to late proued, than peraduenture he muste go to physyke, whervnto yf the syche be compelled, I canne gyue hym none other commaundemente, but euen the same, whyche I haue oftentymes spoken, that he commytte hym selfe to a sober and lerned physytion, or to a welle experte, rather than to one that is of hygh exquysite lernynge, and to hym that powreth in no medycines, but of very constraynte, ye and those medicines that be symple and not compowned and myngled with many thynges, and as moche as maye be, mynistreth the thynges of our owne countrey growynge, and not thynges farre fette. And yf suche a physition counsell ye to take a laske, thanne see ye remember that whyche Paule teacheth: whyche is, that ye doo it not ofte, leste throughe often prouokynge, nature forgette the offyce of clensynge of the bodye of her owne motion.

¶ As concernynge meates, whyche be holsome, and whyche vnholsomme, and howe euery kinde of meates helpeth or hurteth, excepte a manne declare it to the vttermooste, it were better speake noothynge thereof: And therefore I wolde haue the author redde,

as

as Celſus, whyche entreateth ſhortly of the kyndes of meates. And Paulus whiche handleth at large in. xxiiii. chappters the natures and vertues of meates: or els Galenus whyche by hym ſelfe is ſufficient for all, preterrmyttynge nothynge in the bookes of nouryſhementes. And ſoo wolde I nowe haue made an ende of feedynge, yf there had not chaunced to come to my mynde certayne thinges worthy to be noted. And fyrſte I wylle admonyſſhe you of egges. There is noo meate (ſaythe Pliny) lyke egges that nouryſſheth in ſyckenes, and lyeth not heuye, and that is in ſtede of wyne and meate bothe.
And Auycene affyrmethe, that yolkes of egges of a henne, of a partrige, or of a phesaunte doo paſſe all meates for theym that haue their blonde dimmyſſhed, or theyr harte faynted. Alexander Aphrodiſius thynkethe that it conteyneth in it ſelfe the qualyties of all the elementes, and to conclude there is in an egge a certayne ſhewe of the worlde, bothe bycauſe hit is made of the foure elementes, and agayne bycauſe it is gathered rounde in ſpere faſcion, and hathe a lyuely power. Egges fryed many doo forbydde: amonge the whyche are Paulus and Galenus. And dothe not allowe the foode of her-

bes. And many other do forbyd the same, al thoughe Marcus Cato prayseth brassicam a bouc the moone. He that eateth daylye his fylle of Ptisana, his nutrymente Galenus thynketh can by none other meates be hyndered. And the same thynge wolde I saye, sayth he, by beanes: yf they fylled not with wynde. Of the Yse of mylke both in meates and also in medycines, Paule dothe entreate verye goodlye. Alexander saythe, mylke is lyghte in dygestynge, and nourysheth well. For that may lyghtly goo into bloudde, that is made of bloudde, and in a maner it is blud made whyte.

¶ Of many thynges I haue shewed you a fewe, but yet he that desyreth to haue helthe, oughte, saythe Paule, to knowe howe greatte power wyne hathe. And the same saythe, yf wyne freate any man, he muste drynke colde water. And the neyte daye drynke the iuyce of wormewode, and walke vpon it, he muste rubbe his bodye and washe yt, and than refreshe hym selfe with lyttelle meate. Wynes that were lately must, and also wynes that be to olde, muste be anoyded sayth Galenus. For these heate to moche, and the other nothynge at all. That feedynge saythe Paule, that kepeth a man bare and sklender, is mo-

che

the sides for the heate, thanne that whyche maketh one fatte. But for as moche as lyttell meate gyueth nother strengthe nor stedynesse vnto the bodye, therfore he after addethe, sayenge, Suche meates as are of a meane nature, are the cheffe nourysshementes of all, For they ingender blouddc of a meane substaunce. And as suche are mooste meteste and conuenyente for oure bodyes, so be they that bryngc forthe yll humours most noysull, and therefore muste they alwayes be auoyded. This saythe Paule. And he teachethe more ouer, that rye breadde nourysshethe more than all other, and that wheaten bread is of hard dygestyon and wyndye, and that barlye breadde is of lyttell strength. He that wyll knowe the vttermooste of feedynge, let hym reade this Paule and Galenus, as I sayde. we in this countrey neuer vsed annoyntynges, in Italye they haue vsed theym, but nowe they be almooste lefte. And Galene commendeth rubbynges of the bodye aboue all thynges, inculcatynge oftentymes and many thynges therof, and specyally in his bokes of preseruynge health. And the same dothe Asclepiades hyghly auance, and Hipocrates also very greatly, whose sayeng this is, whiche was after hym repeted of manye.

Throughe rubbynge, if it be vehemente, the body is made harde, yf it be ſofte and eaſye, the body is made ſofte, yf it be moyſte, it dymynyſheth, if it be meane, it fylleth.

¶ In our dayes that higth lerned man Eraſmus Roterodamus, vſynge thus dayely and ſpecyally in the morynge at his vpryſynge, thynketh therby that he preſerueth his helth, the weakenes of his body (whyche is verye greate) not withſtandynge. And hath warned me dilygently, that aboue all other thynges, I and all other ſtudentes ſhulde vſe the ſame. I folowe the counſelle of my frende, and fynde eaſe therin. Some forbydde waſſhynges and all maner bathes, and they ſaye, that they be vnholſome for al ſuche as be recouered from this dyſeaſe. I thynke bycauſe they mollifye the ſynowes, and loſe them, and therfore they wyl not that water ſhuld touch theym, and yet they do not, ſaupnge for that, improue ſweattynges. Water hurteth the ſynewes, though it be warme ſayth Alexãder, not bycauſe it is warme, but bycauſe hit is moyſte. Pauke cõmendynge warme waſhyng ſayth thus: It taketh away werynes, it ſhaketh downe fulnes, it heateth, it mytigateth, it mollificth, it dyſperſeth, it prouoketh ſlepe, and maketh all the body fatte. And is verye

commodious and agreable bothe to man and woman yonge and olde, so sayth Paule. Not withstandynge the Italyanes nowe a dayes waste not but very seldome, whereof I doo not meruayle, seinge in tymes paste they vsed it dayly, as writynge testyfieth, and also the tokes of the bathes remayning at Rome, whiche were buylded lyke vnto cities.

¶ In exercyses Galene teacheth, that measure muste be kepte and obserued, sayenge, Immoderatenes is reproue euery where. He lykewyse sayth, As exercise before meate is the chiefest thynge to preserue helth, so is all maner motion after meate moste noyfull. For the meate is scattered out of the beely, before it be digested, and therfore gadereth manye grosse and rawe humours in the veynes, whereof all maner diseases are wont to be ingendred. Paule auyseth vs, so longe to exercyse our selfe, vntyll the body begyn to swelle and waxe redde, our motions stronge, equall, and easye, and the swette seme to be myxed with vapour: than fyrste to reste, whanne any of these begynne to chaunge. They monysshe also to gyue reste and quyetenesse vnto that member, whyche was lately restored to helthe. And Hipocrates sayth: The remedye of the foote is reste. Wherof Aleyander ga-

thereth that, that which is healed agayn muſt nedes haue reſt. For motion (ſayth he) cauſeth flowynges of the ſuperfluouſe matter, whiche may reyſe and ſtyre vp inflamation. The worſte thynge that can be to hym that hath akynge knees, is to ryde, ſayth Celſus. He alſo thynketh it not good for them that be gowty. The olde men exercyſed theym ſelfe alſo in Royce, that they mought ſynge and alſo rede more clerely.

¶ I ſayde I wold entreate of theſe thinges, as occaſion gaue, not moche regardynge any order, but as euery thyng, worthye to be noted, ſhulde come to mynde. And therfore let no man loke for any greate thynge here, yf there be any that wolde knowe, I haue ſhewed in what authors what thynges he ſhall fynde. But loo here commeth an nother to mynde, he that wyll preſerue his helth, muſte take hede (ſayth Galene) to two thynges ſpecially, one is, that the meate be agreynge and mete for hym: an nother is, that there folowe good brookynge, and clenſynge of thoſe ſuperfluyties, that are lefte of the meate. It is recyted by Paule, that the olde men thought it was ſuffycient to defende and preſerue helth, if the burden of the bealy and bladder were dayly vnloded well and with-

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out faulte, accoꝛdynge to the poꝛcyon of the meate and dꝛynke receyued. Galene as concernynge the Vſe of Venus, hathe lefte noothynge Vntowcched, affyꝛmynge that acte to be an ennemye vnto the helthe of all theym that are dꝛye of complexyon, and ſpecyally of theym that are alſoo colde. Foꝛ Venus ſaythe he, is Vnhurtefulle onely Vnto theym, that be hotte and moyſte, and be aboundante of ſeede. And agayne he ſaythe: They that haue theyꝛ bodyes well tempered and without faute, ought not vtterly to abſteyne from Venus, as they that be colde and dꝛy ought. Alſo Paule ſayth, dꝛye copulations hurteth all men, and mooſte of all, yf colde be ioyned to dꝛythe, ſoo that they ooncly, whyche be hotte and moyſte, may Vſe it without ieoperdye. As labours are pꝛofytable Vnto helthe, ſo are alſo copulations, yf they be Vſed with meaſure. This one thynge ought all to know, that all they that haue hadde the frenche pockes, ought with great care, foꝛ loue of theyꝛ ſynowes to auoyde carnall copulation. Paule iudgeth yt well doone to exercyſe chylderne, that thꝛough the labour of bodye and mynde, they maye be bꝛydeled and reſtrayned from the vyolence of bodyly pleaſure. Hipocrates compareth that acte vnto the falling ſyckncs.

Alexan-

Alexander Magnus was wont to say, that copulation and sleape were two the greatest tokens of mortalitie.

¶ The holsomnes also of the ayre muste be loked vpon, whiche is a good poste of helthe. That ayre, saythe Paule, whyche is infected with euyll vapours, puffynge out pestylente blastes, or is nygh vnto a synke or draughte, or is mustye, or is kepte in a valey, compassed round about with hylles, hurteth al ages. And the best ayre is moste holsome. For vnto a temperate body a temperate ayre is profytable sayth he, and a dystempered is for hym that hath a contrary temperature. Syckenes is nothynge els, sayth Galene, sauyng a motion without nature. Than he saythe: The physyticns vnderstande hym to be whole, all whose members be accordynge to the course of nature: and contrarye wyse thanne to be sycke, yf any parte go out fromc his nature. It is forbydded by the doctryne of the physytions, that no man drynke streyghte vppon chafynge. They saye also, that all sodayne chaunges are daungerous. This is also admytted for trouthe, that contynuall ydelnesse is moste contrary to good helth. And contrary wyse, Meane exercyse is greate ayde and succour. Galene sayth, depe rest of the bodye

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is the greattest euyll that can be for the preseruynge of the helthe, as moderate labour is the greattest good. As pertaynynge to slepe, whan it oughte to be taken, and howe moche, Paule teacheth abundantly, and alsoo what commodyties folowe, whan it is well taken in tyme. With noone sleape there is none that holdeth. For suche as be of a sad nature, or be troubled with thoughte and care, the physitions iudgeth very good to call for som maner pastymes and mirth, to fynde out by some meanes, whereby the harte maye be chered, and the sadnes of mynde eased. Pensyfenesse sayth Paule, muste be dryuen away with the swetenes of soundes.

¶ He that is in good helthe (saythe Celsus) and at his owne lybertie, needeth to care nother for medicynes nor oyntmentes. Whyche thynge as I do allowe, and wolde not them that be of good lyking and helth, to be bound greately to any maner rule of lyuynge: soo thynke I it nedefull for them, that haue bene sycke, or haue syckely bodyes, or doo folowe suche kynde of lyuynge, that they canne not well defend the bodyly helthe, to haue a rule of lyuyng, to order them selfe by. For Galene monysheth, that a lawe and rule of lyuynge is in no wyse superfluouse. For dyete,

sayth

sayth he, is a very medycine.

¶ These thynges that I haue here wrytten, moost noble prynce, I repute moost profytable to this pourpose, bothe by myne owne and others experience, and also by the reachynge of them that were hyghly lerned. The whyche thynges I haue wrytten vnto your excellence, not bycause ye shulde youre selfe make a prose of theym, frome the nede wherof, I beseche our sauyour Christ to saue and kepe youre magnyfycence, but that they maye be redye, yf any of your court-chaunce to haue nede of them. And of suche thynges as I haue wrytten, ye shal vse the iudgement of Stromer, as I sayde before. For youre other physition Gregory Coppus hath seene those thynges alredy, and dydde helpe me in some of them, but that was incidently, whan from hym I sped me to Mogunsia, for busynes that I had there. But yf it had so fortuned, that I myghte haue bene in your courte with hym, For than ye were awaye in Germanye, I shulde haue intreated more warely of all these thynges, and sette forth my boke more perfectly. But how so euer it be nowe, I praye youre excellence to take hit welle in worthe. And I presenke hit vnto you for a gyfte and token of this newe yere, whyche

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ye god maye be luckye and prosperouse
to you, And as fortunate as youre owne
harte wyll desyre, withoute dysdayne or en-
uye of any personne. Thus I commende me
vnto you, moste noble, mooste worthye,
moste benigne, and excellent prelate,
whom almyghty god long kepe
in good helthe and pros-
perouse. Amen wry-
ten at Moguncia
with myn own
hande.

¶ Thus endeth this boke De
morbo Gallico, compy-
led by Vlrich hut-
ten knyghte.